

THE

History of the
County of Kent
from the earliest
times to the present

Translated out of
the Latin of
John Gower

Revised and
corrected by
John Gower
London and
New York

To the English Reader.

T Hou hast here deliuered to thee good Reader, a little tretise first written in the Italian tong & printed at Venice, after that translated into the Frenche language and printed at Lyons, and now translated & printed for thee to reade in the English toung. Enquire not of the Author, he is vnknown, and to know him would do thee but little good. Reade the booke deuoutly, regard the matter of it attentiuely, it may do thee much good in these euill dayes. This may be counted among the greatest euils with which this age is infected, that they which are called christians are miserably diuided about Christ. And yet in 2. Cor. 8. truth (as the Apostle sayth vnto vs,) there is but one God, which is the father of whome are all things, and we in him, and our lord Iesus Christ by whome are all things, & we by him. To discourse on this diuision and the cause thereof would be to some pleasing, to some it would be displeasing. For what one truth can please myndes so diuersly diuided? wold God it could please all to become one in that one Christ whose name we all do carie. In this little booke is that benefite which commeth by Christ crucified to the Christians, truly & comfortably handeled: which benefite if all christians did truly vnderstande and faithfully embrace, this diuision would vanish away, and in Christ the christians should become one. To this end reade this booke, and much good in Christ may it do to all them which do reade it. Amen.

¶ The translater sendeth greeting to
all Christians vnder Heauen.

I Cannot maruell ynough whereof it
commeth that all of vs are more mo-
ued by iniuries than by benefits: and
that we take the one so much to hart
imprinting them in our remembrance, and for-
get the other so suddenly. Truly we canot deny,
but that among so many other imperfections
wherwith we are vn happily defiled, we haue al-
so taken this, of the great corruption and may-
mednesse of our earthly & transitorie humane
nature, wherein there cannot be imagined any
thing more vncōuenient nor more hurtfull, thā
reprochfull vnthankfulnesse, which a mā might
rightly terme the wellspring of al vices. For by it
our mindes are so drawen away and peruer-
ted, that the more we be beset round about & lodē
with the benefits of God our souerain Father,
so much the more become we blockish and as it
were distraught and out of our wits, rūning af-
ter our own lustes and vanities, where through
(as though wee had drunke of the riuer *Lethe,*)
we forget our selues and mispend our whole
time, busying our heads like litle childrē that go
seeking of pinnes in the sand, whereabout they
are so wholly occupied, that although a man call
them, they heare him not, or at least wise make

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as though they heard him not : frō whēce if we did now & then lift vp our eies vnto heauen, & inforce our selues to remēber the great benefit that we dayly receiue of his right fatherly goodnesse and mercy: it were not to be doubted but we should be more inclined to loue him and to obey his holy will, than we be: whereas (which worse is) wee be not only careles to yeelde due thāks vnto him, but also at all times cease not to offend him: so deeply is the vice of vnthankfulnesse rooted in vs. Rightly may he be blamed for vnthankfulnesse, which acknowledgeth not the good that hath bin done to him, at leastwise by saying gramercie: Vnthankful is he that forgetteth it: but tootoo vnthankful is he that rendereth euil for good: wherfore we cā find no lawfull excuse, bicause that whiche way so euer we turne our selues, the bountifulnesse of this great God shineth throughout vpon vs. Let vs a little sturre vp our wits, & let vs looke about vs as far and wide as this huge frame of the worlde may extend, so deuinely set together, and garnished with so great diuersitie of goodly creatures, so well cōpassed, and in such an order so wisely cōpacked, that there is nothing superfluous, nothing vnprofitable, nothing whereof there may not be rendred a reason. This huge Sunne the fountaine of al light & heate, and the cause of all

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earthly generaciō: the Moone which marketh vs
out the yeares the monethes and the seasons: the
Sky so trimly azured and richely set with gliste-
ring starres: this huge Sea which beateth vpon al
sides of the earth, the weight wherof is born vp-
pon his own round counterpeis: the great num-
ber of liuing creatures that are vpon it, whereof
some flye in the ayre, euery where disperfed and
other some dwell in the hollow caues of it, which
nature hath fashioned of set purpose for them:
what shal I say more? So many high mountaines
within whose veynes are found innumerable
treasures: And others, from whence islew many
a fayre spring sprouting out their thin and cleere
water: And other some wherout do gush violent
streames and pleasant riuers, nourishing infinite
numbers and kindes of fishes. So many trees and
plats yelding most delicate frutes and sweete
saubours. Such store of medicinable herbes and
rootes: So many plaines and vallyes, most frute-
full: Such store of medowes beautified with their
louely flowers: And to be short, the ful hugeness
of the whole, the power of the Elements, and the
naturall beawty of the creatures: what are they
else but the vtterace and open shewing of Gods
loue and great liberality towards vs: of which
eche one in his kinde giueth glory to the Lorde:
yea, aske euen the beasts, and they will informe
thee;

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thee:demau'd of the fowles of the aire, and they will tell thee: or else speake to the earth, and shee will report vnto thee: and to the fishes of the Sea and they will answer thee: The Lord spake Iob. 12. the word, and we were made: he commaunded, and we were created. For in his hand is the life of euery liuing thing. And by him haue all of vs our being, mouing, & continuance. Such is the speache of all creatures. Onely man, who is made after the image and likenesse of God, indewed with vnderstanding, memorie, and reason, (shewing himselfe in that behalfe more vnhappy than the brute beasts,) passeth ouer the abundance of so great benefites with his eyes shet, betrampling and beraying them with his feete, as a swyne doth precious stones: Insomuch that after he hath once wholly bury'd remembrance, ther insueth ignorance & viter blindnesse. O lametable state of reasonable man, who cā hope for any change in thee, except it be from euill to worse, seing thou hast no knowledge at al of god, & that, all his benefits are despised through thine extreme vnthankfulnesse in this behalfe? If so many creaturs wherwith this whole huge world is garnished to thy vse; and (to touche thee yet more neerely) if the cunning cōpacting together of thine owne body, which may wel be called a little world, as wherin a mā may behold the soue

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rein wisdom of the workmaister: if thy soule wherein shineth the inuisible image of the euerglasting God: if thine own life: if the consideration of so great abundance of good things whereof he giueth thee the vse every day, are not sufficient ynough to moue the affections of thy hart: at leastwise yet oughtst thou of reason to be inflamed & prouoked by the benefite of al benefits, and by that moste precious gifte which he hath made vnto thee of his own propre & only Son, who is the very image of his substance, and in whome dwelleth the whole fulnesse of the Godhead, together with al the treasures of wisdom, & all knowledge: Yea & so much ought it to moue thee the more, bicause that without hauing regard that thou wart his great enimie, he hath layd al thine infirmities vpon his backe, and made him to die vpon the crosse for thy sake, punishing thy sins in him, for the which thou thy self haddest deserued eternal dānation. Go now thou vnthāksful persone, & deuise al the excuses that thou wilt: & they shall serue thee to no purpose, but to accuse thee & to giue sentēce against thy self. The wonderfull creation, order, & gouernment of this huge worlde, can giue thee knowledge of his fatherly loue, wisdom, and infinite power, although not in all poyntes to the full. But in Iesus Christ crucified, all the
bowels

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bowells of gods mercie are opened vnto thee at large and perfectly. There is no more any veyle that can hinder thee frō the knowing of so great loue. Seest thou not how that at his deathe the veyle was rent asunder in the middes? And when hee cryed that all was finished, & bowed downe his holy head, he gaue a tokē that peace was made betwene God and man. Let vs therfore henceforth learne O my brethren to acknowledge the souerein benefite which we haue receiued by Iesus Christe crucified. Let vs behold the perfectnesse of his life, and his most holy Doctrine. Let vs open our eyes at the vnomeasurable brightnes of his euerlasting truth, and let vs with all our force folow the way wherein he hath gone afore vs. Let vs with a cheerfull and glad hart imbrace the crosse which he hath set afore vs: & discharging our shoulders from al burthens and al sinne wherein we are wrapped, let vs runne with patience to the combat that is appoynted for vs, hauing an eye to the beginner and accomplisher of faith Iesus Christ, who in steade of worldly glory susteyned the crosse, and despised all the shame therof. Let vs put off the old man with all his wretched and comberfom dooings and greuous burthens: and cloth our selues with the new mā whose yoke is sweete and burthen light. Let vs by true fayth runne betweene the armes of his

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mercy, and pray him to voutsafe to lighten vs, & to make vs capable of al his graces, and specially of the great benefite that we haue receiued of him by his crosse. Concerning the which, forasmuch as there is lighted into my handes a little treatyze compiled in the Italian tong, wherein he is maruelously well and liuely drawn with another maner of pensil than painters vse: I thought it good to put it into French, to the end that my countrymen also might take profite by it, & receyue like comfort as I haue receiued by it: And specially the simple people and suche as haue no greate depth of knowledge. For it seemeth, that the Author (whosoever he was) was wholly minded to apply all things vnto them, without seeking or affecting any finenesse of speech, or great darknesse of sentences. But even as in Sommertime wee see the Riuer Saon goe getly to ioine himself with the Riuer of Rhone, without doing any damage to any body: even so goeth this man, slyding so smothely into the bosome of his deere spouse Iesus Christ, without staying at any other thing: that ouermalicious should he be, which would looke awry on him, or by any meanes let him of his course.

And thus my brethren fare ye well in God, who enricheth you with his gracious giftes from day to day. Amen.

Of the benefyt that christians

receyue by Iesus Christ crucified.

The fyrst Chapter.

¶ Of Originall sinne, and of mans
wretchednesse.



The holy Scripture saith, & **T**he state
of man be-
fore and af-
ter that he
had sinned.
GOD created man after
his own Image & likenesse,
making him, as in respect of
his bodie, impassible: and as
touching his Soule, rightu-

ous, true, good, mercifull, and holie. But af-
ter that he being overcome with desyre of
knowledge, had eaten of the Apple that God
had forbidden him: he lost the sayd Image &
likenesse of God, and became like the brute
beasts, & like the diuel who had abused him.
For as touching his Soule, he became un-
righteous, untrue, cruell, pitilesse, and the
enemie of God: and as touching his bodie,
he became passible and subiect to a thousand
inconueniences and diseases: and not onely
like, but also inferiour to brute beasts. And
even as if our forefathers had obeyed God,
they should haue left vs their rightuousnesse
and holinesse as an heritage: even so by being
disobedient

The benefite

disobedient vnto God, they haue left vs the inheritance of vnrighousenesse, wickednes, and gods displeasure, in such sort as it is vnpossible for vs (thzough our owne strength) to loue God, or to frame our selues vnto his holy will. Nay we be enemies vnto him, as to one that must punish our sinnes bycause he is a iust iudge, and therfore can we not any more trust wholly to his holy mercie. To be shor, our whole nature was corrupted by Adams sin. And like as erst it had superiortie aboue all creatures, so became it an vnderling to all, the bondslaue of satan, sin, and death, & cōdemned to the miseries of hell. Also he lost his iudgement altogether, & began to say that good was euil, and euil good: esteeming false things to be trew, & trew things to be false. Which thing the prophet considering, saith: that all men are lyers, & that there is not one y doth good, bycause the diuell like a stout man of armes ruleth his owne palace, that is to wit the world wherof hee became the pzince and Lord. There is no tuing that can expresse the thousandth part of our miserie, in that we being created by Gods owne hand, haue lost the said image of God, and are become like the deuil, and too like to him in nature and condition, willing whatsoener he

Psal. 114.

Psal. 14.

of Christes death.

he willetb, & like wisse refusyng whatsoener
he mislyketh. By reason wherof being ginen
vp for a pray to that wicked spirit, ther is no
sinne so græuous, which euery one of vs
would not be redie to doe, if the grace of God
stay vs not. And this our depriuaciõ of righ- Original
tuousenes, and this foreward inclination to sin.
all vnrightuousnes and naughtines, is cal-
led original sinne: the which we bzing with
vs from out of our mothers womb, so as we
bee bozne the childezen of wrath, and it hath
had his first spring from our first fathers, &
is the cause and fountaine of all the vyces &
iniquities that we commit: wherfrom if we
wil be deliuered & returne again to our first
innocencie, to recouer the image of God: first
of all it standeth vs on hand to know our own
wretchednes. For like as no man will euer
seke to the Physicion, except he know him, A very
selfe to be diseased: or acknowledge the ex- good com-
cellencie of the Physicion and how much hee parison.
is bound vnto him, except he know his own
disease to be pestilent and deadly: euen so no
man acknowledgeth Iesus Christ the onely
Physicion of our soules, except he first know
his own soule to be diseased: neyther can hee
perceiue y excellencie of him nor how much
he is bound vnto him, except he first enter in-
to

The benefite

to the knowledge of his owne outrageous
sinnes, & of the incurable infirmitie, whiche
we haue receiued through the infection of our
first fathers.

The second Chapter.

¶ How the Law was giuen by God, to
the end that we knowing our sinne and
hauiug not any hope of ability to make
our selues righteous by our own works,
should haue recourse to Gods mercy,
& vnto the rightuousnesse of fayth.

OU R God therfore mynding of his in-
finite goodnesse & mercie to send his on-
ly Sonne to sette free & wretched chil-
dren of Adam : & knowing that first of all it
behoued him to make them vnderstand their
own miserie : chose Abraham, (in whose seed
he promised to blisse al nations,) & accepted
his offspring for his peculiar people, vnto
whom, (after their departure out of Ægypt &
deliuerance from the bondage of Pharaos,) he
by the meanes of Moyses, gaue the Lawe,
which forbiddeth all lusting, and commaun-
deth vs to loue **G O D** with all our hart,
with all our soule, and with al our strength,
in

of Christes death.

in such wise as our whole trust be reposed in him, & we redy to leaue our life for his sake, to suffer all tozments in our members, and to be bereft of all our goods, dignities, & honours for the loue of our god, choosing to dye, rather than to do any thing that may mislike him, be it neuer so little: and doing al things in that beualse with a merie hart, and with all forerwardnesse & cherefulnesse. Moreover the Lawe commaundeth vs to loue our neighbour as our selfe, meaning, by the Neighbour, all manner of men as well frends as foes: and it willeth vs to do to euery man as we wold be done vnto, and to loue other mens races as our owne. And so by looking in this holpe Lawe as in a clere lookinglasse, man doth out of hand espye his own great imperfectio & vnablenes to obey gods commaundements, and to render him the honour and loue which he ought to yeld to his maker. The first office of the Lawe then, is to make sinne known, as saint Paule affirmeth. And in another place he saith, I had not knowen what sinne is, but by the Lawe. The second office of the Lawe, is to make sinne increace, for asmuch as we being quyte gone from the beying of God, and become bodslaues to the diuell, being full of wicked woorks and inordinate

who is
our ney-
bour.

The first
office of
beotte of
the lawe.
Rom. 3.
and. 7.
The second
office of the
lawe.

dinate

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The third
office of the
lawe.

Deut. 27.

2. Cor. 3.

The fourth
office of the
lawe.

Rom. 4.

dinate affections, cannot abide that god should forbid vs to lust, which increaseth so much & moze, as it is the moze prohibited: by reason wherof S. Paule sayth, that sinne was dead, but the Lawe came and rayled it vp againe, and so it became out of measure great. The third office of the Law, is to shew the wrath and iudgemēt of God, who thzeatneth death and euerlasting punishment to such as keepe not the Lawe thzoughout in all points. For the holy Scripture saith, Cursed is he & perfozmeth not thzoughly al the things that are wzitten in the booke of the Lawe. And therfoze S. Paule saith, that the Law is a minis-
rie & that it bzingeth foztw wrath. The Law then hauing discovered sinne and increased it, and shewed foztw the wrath and indigna-
tion of God who thzeatneth death, executeth his fourth office, which is to put a man in feare, who therebpyon falleth into soztw
fynnes, and would fayne satisfie the Law: but soztasmuch as he seeth cleerely, that he is not able: he wereth angry against God, & wold with all his hart that ther were no God, by
cause he feareth to be soze chastized and puni-
shed by him, accoꝝding as saint Paule sayth, that the wisdome of the flesh is the enemy of God, bicause it neyther is noꝝ can be sub-
ied

of Christes death.

te to the Lawe of God. The fifth office of the Lawe (whiche is the principall end and the moste excellent and necessarie office of it) is to constrain a man to goe vnto Iesus Christe, in lyke wyse as the Hebrues, being dismayed, were constrained to appeale vnto Moyses, saying: Let not the Lord speake vnto vs, least we dye, but speake thou vnto vs, & we will obey thee in all things. And the Lord answered: verily they haue spokē exceeding well. Psea they were not prayd for any o- ther thing, than for theyr desyring of a Mediator betwixte God and them, whiche was Moyses, who represented Iesus Christ, that shoulde be the aduocate & mediator betwene God and man. In respecte wherof God sayd vnto Moyses, I will rayse vp a Prophete among theyr brethren like vnto thee, & I will put my word in his mouth, & he shall speake vnto them all the thinges that I shall commaund him, and I will punishe all those that will not obey my word, which he shall speak in my name.

The fifth
office of the
lawe.

Exod. 20.

The thirde Chapter.

How the forgivenesse of our sinnes, our iustification, and our saluation de- pend vpon Iesus Christe.

13. f.

When

Coloss. 3.

Act. 4.

Math. 11.

When as our God then had sent the said
great Prophet which he had promised
vs, (who is his onely sonne,) to the end that
he should set vs free frō the curse of the Law,
and reconcyle vs vnto our God: that he should
make our will fit for good woꝝkes, bealing
our free will, and repaying in vs the fore-
said image of God which we had lost through
the fault of our first parents: so, as much as
we knowe that vnder heauen there is none
other name givē vnto men wherby we may
be saved, but the name of Jesus Christ: Let
vs runne vnto hym with the fecte of lively
faith, & cast our selues betwene his armes,
sith he allureth vs so graciously, crying: come
vnto mee all you that labour and are heauie
laden, and I will refresh you: What com-
fort or what ioy in this lyfe can be compara-
ble to this his saying there, when as a man
feeling himselfe oppressed with the intollera-
ble wayght of hys sinnes, understandeth so
sweete and amiable woꝝdes of the Sonne of
God, who promiseth so graciously to refresh
& rid him of his great payns: But al the mat-
ter lieth in acknowledging our owne weak-
nesse & miserie in good earnest. For he shall
neuer knowe what is sweete, who hath not
tasted of y^e solwe. And therfore Jesus Christ
sayth:

of Christes death.

sayth: If any man thirst, let him come to me and drink: as if he had ment to say, if a man know not himselfe to be a sinner, nor thirst after rightuousnesse, he cannot taste of the sweetnesse of Iesus Christ, how sweete it is to talke of hym, to thinke of him, and to follow his most holy lyfe. But when we once thoroughly knowe oure owne infirmitie by meane of the Law: let vs berken to Saincte John Baptist, who poynteth vs to the souerein Physicion with his finger, saying: Beholde the Lamb of God whiche taketh away the sinnes of the world. For he it is that deliuereth vs from the beaue yoke of the lawe, abrogating & disannulling the curses & sharpe threatnings of the same: healing all our infirmities: refozming oure free will, returning vs to oure auncient innocencie, and repayzing in vs the image of oure God; in so muche that (according to S. Paules saying) like as by Adam we bee all dead: so by Iesus Christ we are al quickened. And it is not to be beleued that the sin of Adam, whiche wee haue by inheritance from him, shoulde be of more force than the rightuousnes of Christe, & which also we inherit by sayth. It seemeth that man hath great cause to complayne, that (without any reason why,) he is conceyued & borne

Iohn.7.

Iohn.8.

Gal.3.

Iohn.8.

1. Cor. 15.

The benefite

Pfalm. 50.

bozne in sinne, and in the wickednesse of his parents, by meanes of whom death reigneth ouer all men. But nowe is all our sorow taken awaye, inasmuche as by a lyke meane (without any occasion giuen on our behalfe) rightuousnesse & euerlasting lyfe are come by Iesus Christ, and by him death is slayne, wherof Sainct Paule maketh a verie goodly discourse, whiche I purpose to set down here folowing. Wherfoze (sayth he) lyke as by

Rom. 5.

one man sinne entred into the worlde, and death by sinneuen so death went ouer al men for asmuch as all men haue sinned. For vntill the Lawe, sinne was in the worlde: but sin was not regarded as long as ther was no law. Neuerthelater death reigned fro Adam vnto Moyse, euen ouer the alio y sinned not after y like maner of y trasgressio of Adam, who was a figure of him y was to come. But yet the gift is not so as is the offence: For if thorough the offence of one, many bee dead: muche moze the grace of God, and the gift by grace whiche is by one man Iesus Christe hath abounded vnto manye. Neyther is the gifte so as that whiche entred in by one that sinned. For the fault came of one offence vnto condemnation, but the gift is of many offences to iustification. For if by the offence of one,

of Christes death.

one, death reigned through one: much more shall they which receyue y^e abundance of grace and of the gift of rightuousnes, reigne in life through one, that is Iesus Chzist. Lykewyse then, as by the offence of one, that fault came on all men to cōdemnation, so by the rightuousnes of one, the benefite abounded toward all men to the iustification of lyfe. For as by one mans disobedience many wer made sinners, so by the obediēce of one shall many also be made righteous. Moreover the law entered therupon, that the offence shuld abound: neuertheles where sin abounded, ther grace abounded muche more, that as sin had reigned vnto death, so might grace also reigne by rightuousnesse vnto eternal lyfe through Iesus Chzist our Lord. By these words of saint Paule, wee manifestly perceyue the thing to be true, which we haue said heretofore: that is to wit, that the lawe was giuen to make sinne knowne: whiche sin we do also know, not to be of greater force than Chzists rightuousnesse, wherethrough we be iustified before God. For euē as Iesus Chzist is stronger than Adam was: so is his rightuousnesse more myghtie than the sinne of Adam. And if the sinne of Adam was sufficient inough to make all men sinners & childezen of wrath

The benefite.

The great-
nesse of sin
ought not
to cause de-
spaire.

1. Cor. 5.

without any misdoede of our owne: muche
more that Chyistes rightuousnesse be of gre-
ter force to make vs all rightuous and the
chilozen of grace, without any of oure owne
good works: which cannot be good, vnlesse that
befoze we do them, we our selues be made
good, as Austin also affirmeth. Hereby a mā
may knowe in what errour they bee, who
by reason of some great offence, despayre of
gods good will, imagining that he is not wil-
ling to forgiue, coner, and pardon all sinne,
hauing alredie punished and chastized al our
sinnes and iniquities in his owne onely be-
gotten and deerebeloued sonne, and conse-
quently graunted a generall pardon to all
mankinde, whiche euery body enioyeth that
belæueth the Gospel, that is to say, which be-
læueth the happie tydings that the Apostles
haue published thzough the whole worlde,
saying: We beseech you for Iesus Chyistes
sake, be ye reconcyled vnto God: for he that
neuer knew sinne, was made a sacrifice for
our sinne, that we might become rightuous
in him. The Prophet Esay foresæeing thys
great goodnesse of God, writeth these heauely
words, which do so wel peint out the passion
of our Lord Iesus Chyist, and the cause ther-
of: as it is not to be found better describied,
euen

of Christes death.

enen in the writings of the Apostles. Who
(sayth he) will beleue our report, & to whom
is the arme of the Lorde reueled. But hee
shall grow vp before him as a braunche and
as a roote out of a drye ground, he hath nei-
ther forme nor beantie: when we shall see
hym, ther shalbe no forme that we should de-
sire him: He is despized and reiected of men,
he is a man full of sorowes, and hath experi-
ence of infirmities, we hidde as it were oure
faces frō him: he was despized and we este-
med him not. Surely hee hath borne our in-
firmities and caried our sorowes, yet we did
iudge him as plaged and smittē of God, and
humbled: but he was wounded for our trans-
gressions: he was broken for our iniquities.
The chastisemēt of our peace was vpon him,
and with his stripes we are healed. All we
lyke shep haue gone astray: we haue turned
euery one to his owne waye, and the Lorde
hath layde vpon him the iniquitie of vs all:
he was oppressed and he was afflicted, yet did
he not open hys mouth. He is brought as a
sheepe to the slaughter and as a sheepe before
the shearer is dumme so hee openeth not hys
mouth. ¶ great unkindnesse, ¶ thing abho-
minable: that we which professe our selues
Christians, and heare that the sonne of God
B. iij. bath

The benefite

hath taken all our sins vpon him, & washed
 them out with his precious blood, suffering
 himself to bee fastened to the Crosse for oure
 takes: should neuerthelesse make as though
 we would iustifie our selues & purchase for-
 giuenesse of our finnes by our owne works:
 as who would say, that the deserts, rightu-
 ousnes and bloudshed of Iesus Christ were
 not ynough to doe it, vntlesse we came to put
 to our works & rightuousnesse which are al-
 together defiled and spotted with selfeloue,
 selfeliking, selfprorite, and a thousande other
 vanities, for which we haue neede to craue
 pardon at Gods hande, rather than reward.
 Neyther doe we thinke of the threathning-
 ges, whiche Saint Paule vseth to the *Gala-*
thians, who hauing bin deceyued by false pre-
 chers, belæued not that the Justification by
 Faith was sufficient of it selfe, but went a-
 bout still to be made rightuous by the Law.
 Vnto whom S. Paule sayth: Iesus Christ
 shall nothing profite you that iustifie youre
 selues by the Lawe: for you be saue from
 grace, bycause that we thorough the spirit of
 sayth wayte for the hope of rightuousnesse.
 Nowe if the seeking of rightuousnesse & for-
 giuenesse of finnes by the keeping of the law
 which God gaue vpon mount Sinai with so
 great

Gala.5.

An excellent
 comparison
 of the vna-

of Christes death.

greate glorie and maiestie, be the denyng of
Christ and of his grace: what shal we saye to
those that will needes iustifie themselves a-
fore God by their own lawes and obseruan-
ces? I would wishe that such folkes should a
little compare the one with the other, and af-
terward giue iudgement themse lues. God
myndeth not to doe that honour, no: to giue
that glorie to his owne lawe, and yet they
will haue him to giue it to mens lawes and
ordinances. But that honour is giuen only
to his only begotten sonne, who alone by the
sacrifice of his death and passion, hath made
full amendes for al our sinnes past, present,
and to come, as Sainte Paule and S. Iohn
declare. Therfore as often as we apply this
satisfactiō of Iesus Christes, vnto our soules
by faith: out of al doubt we obteyne forgiue-
nes of our sinnes, and become good & righte-
ous before God, through his rightuousnesse.
And therfore after that Sainte Paule hath
said, that as touching the righteousness of the
lawe, he had lyued unblamable: he addeth,
& yet whatsoeuer I haue gayned by it I haue
accounted it in all respects to be but losse, for
the loue of Christ. And specially I esteeme al
things to be losse, for the excellēt knowledge
of Iesus Christ my Lord, for whom I haue

butte of
our owne
works.

Hebr. 7.
Iohn. 12.

Phil. 3.

The benefite

counted al things to be losse, and deeme them
but as dung, so I may win Chzist, & be found
in him, not hauing myne owne righteousnes
whiche is of the lawe, but the righteousnesse
whiche is by the faith of Iesus Chzist, whereby
righteousnesse is giuen of God, I mene the
righteousnesse of faith, that I may come to
the knowledge of Iesus Chzist. A moste no-
table wordes, which all Chzistians ought to
haue ingrauen in their hartes, praying God
to make them to tast it perfectly. Lo, how S.
Paul sheweth plainly, that whosoever kno-
weth Chzist aright esteemeth all the woꝝkes
of the law to be hurtfull, so much as they
make vs to swarue from our trust in Iesus
Chzist, to whom euery man ought to impute
his saluation, & to trust only vnto him alone.
And to inforce this sentence the more, he ad-
deth further, that he esteemeth all things but
as dung, so he may gayne Chzist and be found
incorporated in hym: declaring thereby that
whosoever trusteth in his owne woꝝkes, and
pretendeth to iustifie hymselfe by them, get-
teth not Iesus Chzist nother is ingressed in-
to hym. And sozasmuch as the whole mistery
of our faith consisteth in the truth hereof: to
the end we might the better vnderstand what
he ment to say: he addeth and repeteth often-
times

of Christes death.

times, that he had nothing to do with all the outward iustificatiō & al y rightuousnes that is grounded vpon the keeping of the law, but y he wold cloth himselfe with the rightuousnes which God giueth by faith, to al thē y beleue that all our sins are fully chastized and punished in Iesus Christ: & that Iesus Christ (as S. Paule sayth) is made our wisdome, rightuousnes, holines, & redemption to y end, (as it is writtē) that he which will glozy shoulde glozy in the Lord & not in his owne woꝝks. 1. Cor. 1.
Mery true it is, y in the holy scriptures there are some texts to be found, which being misunderstood, seeme to gaynsay thys holy doctrine of S. Paules, & to attribute iustificatiō & remissiō of sinnes vnto woꝝks, & to charitie. But those authorities haue already bin well expounded by some who haue shewed plainly, that such as haue vnderstood them in y sense aforesaid, vnderstood them not aright. Rom. 8.
Coloss. 2.
Wherefore my dērebeloued bꝛethꝛen, let vs not folow the fōd opiniō of y bewitched Galatians, but rather let vs folow y truth which S. Paul teacheth vs, & let vs giue y whole glorie of our iustification vnto Gods mercy, & to the merits of his son, who by his owne bloodshed hath set vs frē frō the soverieintie of the law, & frō the tyrannie of sin & death: & hath brought

The benefite

brought vs into y^e kingdom of god, to giue vs
 life & endlesse felicitie. I say yet further, that
 he hath deliuered vs frō the dominion of the
 law, insomuch as he hath giuen vs his holy
 spirit, who teacheth vs all truth, and that he
 hath satisfied the law to the full, and giue the
 same satisfaction vnto al his members (that
 is to wit, to all true Christians) so as they
 may safely appeare at Gods throne, bicause
 they be clothed with the righteousness of his
 Christ, and by him deliuered from the curse
 of the law. Then can not the lawe any moze
 accuse vs o^r condemne vs, no^r moue our af-
 fections o^r appetites, no^r increase sin in vs.
 And therfoze S. Paule sayth, that the obli-
 gation which was against vs is cancelled by
 Iesus Christ, & discharged vppon the tree of
 the crosse, insomuch as he hath set vs frē frō
 the subiection of the lawe, and consequently
 from the tyzannie of sin and death, whiche
 can no moze holde vs oppressed, bicause it is
 ouercome by Iesus Christ in his resurrecti-
 on, and so consequently by vs which are his
 members, in such maner that we may saye
 with Saind Paule, and with the Prophete
 Osee, Death is quite vanquished and de-
 stroyed. O Death, wher is thy sting? O Hel,
 where is thy victory? The sting of Death is
 sin,

How man
 is deliue-
 red and set
 free from
 the curse of
 the law.

Gal. 3.

Rom. 8.

Coloss. 2.

1. Cor. 15.

of Christes death.

sin, and the strength of sin is the lawe. But
God bee praised who hath graunted vs vic-
torie by our Lorde Jesus Christe. He is the
blessed seede that hath crushed the head of the Gen. 3.
venemous Serpent, that is to wit of the Di-
uell, insomuch that all those which beleue in
Jesus Christ, reposing their whole trust in
his grace, do ouercome sin, death, the Diuell
and hell, as Christ hath done. He is that bless-
ed seede of Abraham, in the which God hath
promised blessednesse to all Nations. It be-
houed euery particular person to fight wylh
the sayd horrible Serpēt, and to deliuer him-
selfe from that curse. But that enterprize
was so great, that all the force of the whole
worlde knitte together was not able to go
througħ with it. Wherefore our God the fa-
ther of mercie, being moued with compassion
of our miseries, hath giuen vs his only be-
gotten sonne, who hath deliuered vs from
the tennim of the Serpēt, and is himselfe be-
come our blessednesse and rightuousnesse, con-
ditionally that we accept the same, renoun-
cing all our owne outwarde iustifications.
Then my deare brethren let vs embrace the
rightuousnesse of our Lord Jesus Christ, and
let vs make it ours by means of fayth: let vs
vs assure our selues that we be rightuous,
not

The benefite

not for our owne works, but through the merites of Iesus Christe, & let vs line merily & assured, that the the rightuousnesse of Iesus Christe hath utterly done away al oure vnrighuousnesse, and made vs good, rightuous, & holy befoze God, who beholding vs ingressed into his sonne by faith, esteemeth vs not now any moze as the childezen of Adam, but as his owne childezen, and hath made vs heires of al his riches, with his owne begotten son.

The fourth Chapter.

¶ Of the effectes of liuely faith, and of the vni-
on of mans Soule with Iesus Christ.

How we re-
ceyue the
likenesse of
God.

A very
good simile
tude expre-
sing the ma-
ner how our
sinnes are
taken away
by Christ.

This holy faith worketh after suche a sort in vs, y^e he which beleueth y^e Iesus Christ hath taken all his sins vpon him, becometh like vnto Christ, & ouercometh sin, the diuel, death & Hell. And the reason therof is this: namely that the church (that is to wit, every faithful Soule) is Christes wife, and Christ is hir husband. For we know how the lawe of mariage is, that of two, they become one selfesame thing, being two in one flesh, and that the goodes & substance of either of them become comon to the both: by means wher-
of the husband sayeth, that the dowrie of the wife is his, & likewise the wyfe sayeth that
hir

of Christes death.

hir husbands house & all his riches are hirs:
and of a truth so they are: for otherwise they
should not be one flesh, as the scripture saith.
After the same maner hath God married bys
only begottē and dēarebloued son to the faith-
full soule, which hath not any other thing pe-
culiar of hir owne, save only sin, & yet the son
of God hath not disdeigned to take hir for bys
welbeloued spouse, together with hir peculi-
ar dowrie, whiche is sin. And now by reason
of the union whiche is in this holy marriage,
looke what the one hath, is also the others. Je-
sus Christ therefore sayth thus: The dowrie
of mans soule my dēare wife, (that is to wit
hir sins and transgressings of the lawe, Gods
wrath against hir, the boldnes of the diuel o-
uer hir, the prison of Hell, and all other hir e-
uils) are become myne & are in my power to
do what I list with them. Wherefore it is
at my choyle to deale with them at my plea-
sure, & therefore I will put out the hand wri-
ting whiche is against the soule my wife, I
will take it out of the way, I will fasten it to
my crosse in mine own body, and in the same
will I spoyle principalities and powers and
make a shew of thē openly and triumph over
them and consume thē vtterly vnto nothing.
Now when G O D saw bys sonne who
knewe

The benefice

Math. 28.

Phil. 2.

Know no sinne, neither had any sinne in him, thus willingly taking on him the sowlenesse of our iniquitie, he made him to bee sinne for vs, even the very sacrifice for our sinne: & dyd sharply punish our sinne in him, putting him to death, even the death of the crosse. Now, be it forasmuch as hee was his welbeloued & obedient sonne, hee would not leaue hym in death nor suffer his holy one to see corrupti- on: but raysed him vp from death to lyfe, gi- uing him al power in heauen and earth, and set him at his right hand in glozy. Now then the wise lyke wise with exceeding great ioye doth saye: the Realmes and Kingdomes of my most deere husband & sauiour are mine, by him I am an heire of heauen, my hus- bands riches, (that is to wit his holinesse bys innocencie, his rightuousnes & his godhead, togither with al his vertue and might,) are mine and for me: and therefore in him I am holy, innocent, rightuous, and godly, & there is not any spot in me. I am well fauored and fayre, inasmuch as my lawfull husband hath not any blemishe in hym, but is altogether godly and fayre. And sith that he is wholly myne, and so consequently all that he hath is myne, and all that he hath is pure and holy: it followeth that I also am pure and holye. Therefore

of Christes death.

Therefore to begin at his most innocent birth
he hath thereby sanctified the birthe of his
spouse conceived in sinne. The godly child-
hood and youth of the brydegrome, hath illu-
minated the childlike and youthful life of his dear
belovied bryde. For the love and union that
is betwixt the soule of a true christian and
the brydegrome Jesus Christ, maketh all the
works of eyther of them, to be common to the
bothe. By reason wherof when a man sayth,
Jesus Christ hath fasted, Jesus Christ hath
prayed, Jesus Christ was bere of the father,
rayled the dead, dyed, toke out of men,
healed the sick, dyed, toke again, and ascen-
ded into heauen. Like wise a man may say,
that a Christian man hath done all the same
same works, so far as the works of
Christ are the works of the Christian. By
cause he hath done them for him. Whereby a
man may say y the Christian hath been ray-
led to y crosse, buried, rayled again, gone
up into heauen, become the child of God, and
made partaker of the Godhead. On the other
side, all the works y a Christian man doeth
are Christs works, by cause it is his will
to take them for his. And so far as they
be imperfect, and be brought to perfection, I can
not away with any imperfect thing. he hath

The benefite

made them perfect with his vertues, to the
 end that his wife should be alwaies ioyfull &
 well contented and not be afraid of any thing,
 assuring hirself, that although ther be yet still
 some default in hir woꝝkes, yet notwithstanding
 they be acceptable to God in respect of
 his sonne, vpon whom he hath his eyes alwaies
 fastened. And y^e vnmeasurable goodnes of God:
 how greatly is the christia bound vnto God:
 Ther is no lone of man, be it neuer so great,
 that may be compared with the lone that God
 beareth to the soule of euery faythfull Chri-
 stian, wherof Christ is y^e bridgrome. Where-
 vpon S. Paule saith, that Iesus Christ hath
 so loued his wife y^e church which is builded of
 liuing stones (that is of the soules of the bele-
 uing Christians) that so, to sanctifie hir, he
 hath offered himself to the death of the crosse,
 cleansing hir with the washing of water, by
 his word, to ioyne hir to himselfe a glorious
 Church without spot or wrinkle or other like
 thing: but that she should be holie and unbla-
 mable (that is to wit, like vnto him in holi-
 nesse & innocency) and also be the true and
 lawfull daughter of God, who hath loued the
 woꝝld so well, that (as Iesus Christ himself
 saith) he hath giue his only begotten sonne,
 to the end that euery one which beleued in
 him

Ephe. 5.

1 Ion. 3.

of Christes death.

him should not perishe, but haue lyfe eternall
king. For God sent not his Sonne into the
worlde to condemne the worlde: but to the
ende that the worlde might be saved by
him, inasmuch that he which belongeth to
him shall not be damned. Some man might
demand after what manner the union of
this holie sparage is made, and how the
Soule which is the Wyde, and hir Bride,
grooms Jesus Christ are knitte together.
What assurance can I haue, that my
Soule is vnited vnto Jesus Christe, and
become his Sponse? How can I assuredly
glozie that I am Queene and Mistresse of
his great riches, as a wyfe may? I can easi-
ly beleue that other folkes shall receyue
this honour and glozie: but I cannot per-
swade my selfe that I am one of those saues
to whome God hath giuen so greates
grace: for I knowe myne owne wretched-
nesse and imperfection. My deere beloued
brother, I answer thee that thine assurance
consisteth in true and liuely fayth, wherwith
(as Saine Peter sayeth) God clengeth mens
hartes: And this fayth is grounded in the be-
leuing of the Gospell, that is to say, in the
beleuing of the glad tydings whych haue
bene published on Gods behalfe through
the

How the
Faithfull
mans soule
is assured
of his being
married vnto
Christe.

Act. 13

The benefite

Mat. 2.

who will
that shall
shall be
shall be
shall be
shall be
shall be

2. Cor. 3.

Ihon. 6.

Gal. 3.

Ihon.

the whole world, which things cometh
in effect, that god hath put the rigour
of his will against them, chastising
& punishing all our sinnes in him. And who
soever receiveth this good things & beleeves
it, shall have, hath the true sayth and doth in-
joye the forgiveness of his sinnes, and is also
reconciled unto God, and of the childe of
God, he become the childe of grace, and re-
ceiveth the image of God, entereth into the
kingdome of God, and is made the temple of
God, who marvels mans soule to his one-
ly sonne, by the means of this sayth, which
sayth is a booke of God and the gift of god,
as saint Paul sayth divers times. And God
giveth it unto those whom he calleth to him,
of purpose to turne them to glorie for,
to give them everlasting life, according as
our Lorde Jesus Christ witnesseth saying.
This is the will of my Father that sent me, even
that every one which hath the sonne and be-
leaveth in him, should have everlasting life,
and I will raise him up again at the latter
day, and he as Moles lifted up the Ser-
pent in the wilderness: so must the sonne
of man be lifted up, to the ende that every
one which beleeves in him might not perish
but have life everlasting. Also he sayeth to

Mar-

of Christes death.

Martha: He that believeth in me shall live, Iohn. 11.
 although he were dead, and every one that be-
 lieveth in me shall not dye forever.
 And to a companie of the Jewes he saith: Iohn. 12.
 I am come a lyght into the world, to the ende
 that every man which believeth in me, should
 not abide in darkness. And saint Iohn in his
 Epistle saith: Herein appeared the love of
 god towards us, for that god is love and sent
 his only begotten sonne into this world, that
 we might live through him. And here it is
 love knowne, not in that we loved God, but
 in that he loved us & sent his sonne to make
 attonement for our synnes. And moreover
 he sent him to destroy our enemies. For the
 bringing wherof to passe, he made him part-
 taker of our fleshe, and of our blood, as saith
 saint Paul, to the ende that by his death he
 myght destroy him that had the dominion of
 death, that is to wit the devil, and set us all
 at libertie, as were subject to bondage all their
 lyfe long, for feare of death. Seeing then that
 we have receaved of the holy Scripture, con-
 cerning the promises, wherof we have spo-
 ken heretofore, and concerning many other
 promyses that are dispersed in divers pla-
 ces of the same: we cannot doubt of it. And
 so much as the Scripture speaketh concern-

Iohn. 1.
 Iohn. 4.
 Iohn. 12.
 Iohn. 14.
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 Iohn. 99.
 Iohn. 100.

Hebr. 2.

The benefite

A very
 goodly si-
 militude &
 fit for the
 expressing of
 the free for-
 givenesse of
 finnes for
 Iesus
 Christes
 sake.

In generall, none of vs oughte to distrust in
 himselfe, that the selfesame thing which the
 scripture sayeth, should not belong particu-
 larly to himselfe. And to the ende that this
 point wherein lyeth and consisteth the whole
 misterie of our holie faith, may be understode
 the better: Let vs put the case that some good
 & holie King, cause proclamation to be made
 thzough his whole Realme by the sound of
 a Trumpet, that all Rebels and banished
 men shall safely retorne home to their hou-
 ses, bycause that at the sute & desert of some
 nere frende of theirs, it hath pleased hym to
 pardon them: certainly none of those Rebels
 ought to doubt, of the obteyning of true par-
 don of his rebellion, but rather ought assu-
 redly to retorne home to his house, to lyue
 vnder the shadowe of that holie King. And
 if he will not retorne, he shall beare the pe-
 naltie of it, because that thzough his own un-
 helofte he dyeth in exile and in the displea-
 sure of his Prince. But this good King is
 the Lorde of Heauen and Earth, who for
 the obedience and desert of our good brother
 Iesus Christe, hath pardoned vs all our
 finnes, and (as we haue sayde afore) hath
 made open proclamation thzough the whole
 world, that all of vs may safely retorne into
 his

of Christes death.

his kingdome. Wherefore he that belongeth
this proclamatio, both straightwayes return
into Gods kingdome (whereout of we were
dyuen by the offence of our first parentes,)
and is blessedly gouerned by gods holy Spi-
rit. And he that giueth no credit to the sayde
proclamacion, shall neuer intoy the sayd ge-
nerall pardon: but for his vnbeleues take
shall abyde in banishment vnder the tyran-
nie of the diuel, and liue and dye in extreme
miserie, liuing and dying in the displeasure
of the King of heauen and earth: and that
iustly. For we cannot commit a greater of-
fence against this good God, than to accompt
him as a lyer and deceyner: which verely
we doe, in not giuing credit to his promises.
How passing heauie is this deadly tyme
of vnbeleue: which (so farre south as is pos-
sible) bereueth God of his glozie and per-
fection: besides the great harme that it doeth
to a mans selfe, which is his stowe damna-
tion and the endlesse torment of his soule,
which the miserable conscience feeleth euery
in this lyfe. But on the contrarie, he that
commeth vnto God with assurednesse
of this sayth, belongeth him without any
misstrust or doubt of his promises, and
warranting himselfe for a certeyntie, that

The benefite

1. Cor. 1.

God will performe al that ever he hath promised him : giueth all the glorie vnto God, and liueth continually in rest and endles ioy, euermore praysing and thanking the Lord God for choosing him to the glorie of the eternal life. And hereof they haue an assured earnestpans and gage, that is to wit, the soule of god, whom they take for their most louing Byregrame, the blud of whom hath made theyr hartes so drunken that through this passing holie belefe, there is in the christen hart ingendred so lyuely a hope and so certeine a fruite of gods mercie towards vs, and such an operation is wrought in vs as we rest our selues wholly vpon God, leaving the whole care of vs vnto him in such sorte, that being thoroughly assured of Gods good will, we are not afraid, nother of y^e diuel, no2 of his ministers, no2 of death. Whiche holie and steadfast trust of Gods mercie, enlargeth our hart, cheareth it vp, and with certaine maruellouse sweete affections dyrecteth it vnto God, filling it and setting it on fyre with an exceeding seruent loue. And therefore Paule encourageth vs to goe with all boldnesse to the throne of grace: he counselleth vs that we should not shake it of, no2 make lyght of our trust, whiche bath

1. Cor. 4.

of Christes death.

hath great recompence & reward. But this
so holy and diuine affiance is genored in our
harts by the working of the holieghost, who
is communicated vnto vs by fayth, which ne- Heb. 10.
uer goeth without the loue of God. And here-
of it commeth, that we bee prouoked to doe
good works with a certeine liuelines and ef-
fectuall cheerefulness: wherby we gather such
a strength & inclination to do them, as we
be thoroughly reque and forward to do and
suffer all intollerable things for the loue and
glozie of our moste graciouse and mercifull
father, who hath inriched vs wyth so abun-
dant grace through Iesus Christ, and of his
enemies made vs bys moste deere children.
This true fayth is no sooner giuen a man,
but he is by and by indewed and imprinted
with a certeine violent loue of good works,
to yeld right sweet and amiable frutes both
vnto God and likewise to his Neighbour, as a
berie good & frutefull tree. And it is no more
possible that he should bee otherwise, than it
is possible that a sagot should be let on fyre &
not cast light immediatly. This is the holie Heb. 8.
fayth without the which it is impossible that
anie man should please God, and wherby all
the holie men (as well of the old Testament
as of the new) haue bin sanctified, according as
C. v. Sainct

The benefite

Rom. 4.

Gen. 15.

Rom. 2.

Gala. 3.

Abac. 2.

Gal. 3.

Rom. 10.

one

Saint Paule witnesseth of Abraham : concerning whome the Scripture sayeth, that Abraham beleued **G D D**, and it was reckened to him for rightuousnesse. And therefore he sayth a little before: We beleue that a man is iustified by faith without the deedes of the Lawe. And in another place he saith: So then in that time shall the remnant be saved, according to the election of grace: and if they be saved by grace, then is it not by woorkes, for then were grace no grace. And to the Galathians he sayeth, it is a manifest matter that no man becometh rightuous before God by the Lawe, bicause the rightuous lieth by faith. And the lawe consisteth not in beleefe, but he that perfozmeth the thinges that the Lawe commaundeth, shall liue by that perfozmannce. And further he sayeth that a man cannot become rightuous by the deedes of the law, but onely by beleueing in Iesus Christ. A gein, a little after he sayeth, that if a man can become rightuous by the Lawe, Iesus Christ dyed in vayne. Moreover to the Romanes, making comparison betwene the rightuousnesse of the Lawe, and the rightuousnesse of the Gospell, he sayeth that the ~~one~~ consisteth in the doing of woorkes, and the

of Christes death.

the other in beleauing. For if thou confesse
our Lord Iesus Christ with thy mouth, and
beleue in thy hart that God hath raysed him
vp from death: thou shalt be saued. For the
beleef of the hart maketh a man righteous,
and the confession of the mouth maketh him
safe. Lo how this good teacher Sainct Paule
sheweth evidently, that sayth maketh a man
righteous without any woorkes. And not
only Sainct Paule, but also the holy Doctors
that came after him haue confirmed and al-
lowed this most holy truthe of Justification
by sayth: among whome Sainct Augustine S. Augu-
stin.
is the chiefe, who in his booke of sayth and
woorkes, and in his booke of the Spirit and
the Letter, and in his booke of fourescore and
thre questions, and in his booke which hee
did write to Boniface, and in his treatise vp-
pon the xxxi. Psalm, and in many other
places, defendeth this article, shewing that
we become righteous by sayth without any
help of good woorkes: howbeit that good woorkes
are the effects of righteousness, and not the
cause of it. And he sheweth that y^e wordes of
S. Iames being soundly vnderstode, are no-
thing contrary to this article. Which thing
Origen doth also affirme in his fourth booke Origen.
vpon the Epistle to the Romanes, saying y^e S.
Pauls

The benefite

• Marie
Magda-
len.
Luke. 6.

Fayth is
the mark of
those that
are iustified

Pauls meaning is, that fayth only is suffici-
ente to make men righteouse, inso much that
a man becommeth righteouse, only by belie-
uing, although he haue not done any good
wozk at all. For so it is, y^e the theefe became
righteouse without the wozk of the lawe,
forasmuch as the Lord sought not what good
wozkes he had done in time past; nor way-
ted untill he had done any after he had belie-
ued, but hauing accepted him for righteouse
vpon his only confession, took him for hys
companion euen when he should enter into
Paradyse. Likewise, that so renowned * wo-
man in the gospel of Sainct Luke, while she
was yet at the fete of Iesus Christ, heard it
sayd vnto hir, thy sins are forgiven thee. And
a little after he saith vnto hir, thy faith hath
saued thee, go thy way in peace. After ward
Origen sayth. In many places of the Gospell
a man may see how our Lord Iesus Christ
hath spoken in such wise, as he sheweth that
fayth is the cause of the saluation of the bele-
uers. There is a mā made righteouse by faith,
and the wozk of the lawe further him no-
thing at all. On the contrarie, where faith is
not, (which faith maketh y^e beleuer righte-
ouse,) although a man do the wozk which
the law commaundeth: yet notwithstanding
forasmuch

of Christes death.

soasmuch as they be not builded vppon the
seuilation of faith, albeit that to outward ap-
pearance they seeme good, yet can they not in-
stiffe him that doeth them, because he wateth
sayth, which is the marke of the that are be-
come righteous befoze God. And who is he
that can boast himselfe to be righteous, whe
he heareth God say by his Prophet Esay, that **Esai. 64.**
all our righteousness is as a defiled cloth of
a menstruous woman. Then can we not
insty glorie in our selues but in y only faith
of the crosse of Iesus Christ. S. Basil in his **S. Basil.**
Homilie of humilitie, sayeth y the Christian
ought to hold himselfe for righteous through
beliefe in Iesus Christ, and his wordes are
these. The Apostle sayeth that he which glo-
rieth should glorie in the Lorde, in that God
hath made Iesus Christ to be our wisdom,
righteousnesse, holinesse, & redemption, to the
end, that he which would glorie should glo-
rye in the Lord, because that the perfect and
sound glorying is to glorie in the Lord. For
in so doing, a man presumeth not vppon his
owne righteousness but acknowledgeth his
want of the true righteousness, and that he
is made righteous, only by beleening in
Iesus Christ. And Sainct Paule gloryeth of
the despying of his owne righteousness,

and

The benefite

S. Hilary.

S. Ambrose.
Rom. 4.

and of his seeking of Christes rightuousnes, by sayth which commeth of **G D D.** Sainct Hilary in his ninth Canon vppon the exposition of Sainct Matthew sayeth these words: The Scribes considering Iesus Christe but only as mā, were troubled that a mā should forgive sinnes, and pardon that thing whiche the Lawe could not doe, bicause that onely sayth iustificeth. Sainct Ambrose in expounding these wordes of Sainct Paule (vnto him that beleueth in him whiche iustificeth the vngodly, his sayth is accounted for rightuousnesse, according too the purpose of Gods grace: like as David also sayeth, that the man is blissed whome God accompteth rightuous without workes) writeth thus. Sainct Paule sayeth, that vnto him which beleueth in Iesus Christe (that is to wit to the Gentile) his sayth is imputed for rightuousnesse, as it was vnto Abraham. In what wise then thinke the Iewes to become rightuous by the workes of the Lawe: and yet for be rightuous as Abraham was, seeing that Abraham became not rightuous by the deedes of the Lawe, but onely by sayth: Then is not the Lawe needefull, forasmuch as the sinner becommeth rightuous before God through onely sayth, according to Gods gracious

of Christes death.

ciouse purpose, as David sayeth. The Apo-
stle confirmeth that which he hath sayde, by
the Prophetes example, saying: Blessed is Psal. 32
the man whome God accepteth for righte-
ouse without woꝝkes: wherby David ma-
neth, that those men are very happy, whome
God hath determined to accept for righte-
ouse befoꝛe him, by onely fayth without
any paynes taking or obseruatiō of the Law
on their behalfe. Thus sheweth be the blis-
sednesse of the time wherein Christe was
boꝛne, in somuch as the Lorde himself saith:
Many righteouse men and Prophetes haue
cousted to see the things that you see, and to
heare the things that you heare, and haue
not heard them. The selfesame thing say-
eth Sainct Ambrose in expounding the first
chapter of the first Epistle to the Corinthe-
ans, affirming openly that whosoener belie-
ueth in Iesus Christe, is become righteous
without woꝝkes and without any desert, &
receiveth forgiveness of his sinns by fayth a-
lone. Also he affirmeth the same thing in an
epistle whiche he writeth to Irenaeus saying:
let no man boast of his owne woꝝkes, for no
ma becometh righteous by his owne woꝝkes:
but he y^e hath righteousness, hath it of free gift

for

The benefite

S. Bernard.

Gen. 17.

A very
good compa-
rison how
we be clo-
thed with
the righte-
ousnesse of
Jesus
Christ.

so much as he is made righteous by Je-
sus Christ. When it sayth that beluereth
by Christs blood, his bappte is his whole sin
is forgiven and pardoned. And S. Bernard in
his threescore and seuententh Sermon up-
pon the Ballet of Ballets, confirmeth the
same, saying that our own merites beare no
sway at all in making vs righteous, which
thing must be attributed wholly vnto grace
which maketh vs righteous freely, & lyke-
wise dischargeth vs from the bondage of sin.
And he addeth, that Jesus Christ marieth the
soule and completh it vnto himselfe by sayth,
without that any desert of our works ought
or can come betwene. But because I will
not be to long, I will make an ende of mine
allegations, when I haue offered one verie
notable & good saying of Sainct Ambrosius in
his booke intituled of Iacob concerning the
blessed life. The saide holy man sayth, y like
as Iacob hauing not on his owne behalfe de-
serued the birth right, shrowded himselfe vn-
der the apparel of his brother, & clothed him-
self with his garment which yelued a verie
sweete sent, and in that wise presented him-
self to his father to receiue y blessing vnder
another mans person to his owne behoof: euen
so is it requisite for vs to clothe our selues
with

of Christes death.

with the rightuouſeneſſe of Jeſus Chriſt by
ſayth, and to ſhrowd our ſelues vnder the di-
uine purenes of our eldeſt brother, if we will
be receyued for rightuouſe aſoze God. And
certainly this is true. For if we appere be-
foze God vnclathed of the rightuouſneſſe of
Jeſus Chriſt, out of al doubt we ſhall be iud-
ged worthy of euerlaſting damnation. But
contrarywiſe, if God ſee vs appareled with
the rightuouſneſſe of his ſonne Chriſt: then
will he ſurely take vs for rightuouſe, & holy,
and worthy of eternall lyfe. And verely it is
a great raſhneſſe in ſuch as pzetend to attein
to rightuouſneſſe by the keeping of gods com-
mandements, which are al compzebended in
louing God with all our hart, with all oure
ſoule, and with all our ſtrength, & our ſey-
bour as our ſelf. But who is ſo arrogant or ſo
mad, as to pzeſume y he is able to perfozme
thoſe commaundements to the full? Who
ſeeth not that gods lawe requyzeſ perfect
loue, and condemneth al vnperfectneſſe? Let
euery man conſider well his owne woꝝkes,
whiche partly ſhall ſeeme good vnto him: and
he ſhall ſynd that they ought rather to be ca-
led tranſgreſſions of that moſt holye Lawe,
acoꝝding alſo as they be altogether vncleane
and vnperfect, ſo that he muſt be ſayne to be

No man can
boast of the
perfoꝝmance
of gods lawe

The benefite

Pfal. 102.

Pro. 20.

Iob. 15.

1. Iohn. 2.

Math. 6.

Luke. 17.

ter this saying of Dauids. Enter not into
iudgement with thy seruant O Lord, for no
man liuing shall be founde ryghtuous in thy
sight. And Salomō saith, who is he that may
say, my heart is cleane? And Job crieth out,
What man is he that can be vndefyled, and
what man borne of woman can shew him-
selfe ryghtuous? Beholde he found no sted-
fastnesse among his saints, yea the heauens
are not cleane in his sight. How much more
abominable and filthie is man, who dyin-
keth iniquitie as it were water? And saint
John sayth, If we say we be without sinne,
we deceiue our selues. And specially our sa-
uiour Iesus Chyist teacheth vs to say, as of-
ten as we pray, Forgiue vs asse against vs.
as we forgiue them that tresp all oure trespasses
And hereby may wel be gathered the folly of
those that make merchandise of their works,
presuming to saue by them, not onely them-
selues, but also their neybozs, as though our
Lord Iesus Chyiste had not sayd vnto them.
When ye haue done all that euer is cōman-
ded you, say ye, we be vnprofitable seruāts,
we haue done but as we ought to doe. We see
that although we had performed gods law to
the ful, yet neuer theles we shuld esteeme & cal
our selues vnprofitable seruāts. Now then,
seeing

of Christes death.

seeing that men are so farre off from this full
performace: who is he that dareth be so bold
as to glozifie himselfe that he hath added so
greate an oucrplus of deseruings aboue the
full measure, as he may haue to deale abrode
vnto others: But to returne to our purpose,
I would that the proude sinner whiche bea-
reth himself in hand that he maketh himselfe
rightuous before God by doing some woꝝkes
which are allowable to y^e world, wold consi-
der that al the woꝝkes which procede out of an
vnclean and foule hart, are also vnclean and
filthy, and cōsequently cannot be acceptable
vnto God, noꝝ haue anye power to make the
partie rightuous. Therfoze wee must first of
all cleze the hart, if we mind that our woꝝkes
should please God. The clenzyng of the heart
procedeth of faith, as the holy gost affirmeth
by the mouth of S. Peter. The must we not
say that the vnrighuous person and the sin-
ner becomineth rightuous, good, and accep-
table vnto god by his owne woꝝkes: but we
must of necessitie conclude, that sayth clen-
zeth our heartes, and maketh vs good, rygh-
tuous and acceptable before God, and fur-
thermoze causeth oure woꝝkes to please
him, notwithstanding that they be altogether

Acts. 15.

D. ij.

vnpzoff

The benefite

How the
works of
the faithful,
though they
be vnper-
fect, please
God.

Math. 25.

vnprofitable and vnperfitt. For inasmuch as
we be become & childre of god through faith:
he considereth our woꝝkes, not as a seuer
and rigoroꝝse iudge, but as a most mercifull
father, hauiꝝg pitie of our fraylnes, and re-
garding vs as the members of his eldest son,
whose perfectiõ and rightuousnesse doth sup-
ply all our vncleannes and imperfectiõ, which
are not laied to our charge forsomuch as they
be couered vnder the purenes and innocencie
of Iesus Chꝛist, and come not to iudgement
befoꝝe God. And herevpon it commeth to
passe, that all our woꝝkes which pꝛocede of
true sayth, (notwithstanding that they bee
wholly sinfull and coꝝrupt of themselves,)
shal neuerthelesse be pꝛaised and allowed by
Iesus Chꝛist in the generall iudgement, by
cause they be the frutes and testimonies of
our sayth whereby we bee saued. For inso-
much as we haue loued the bꝛethꝛen of Iesus
Chꝛist, we shall shew euidently, that we haue
also bin faithfull, and bꝛethꝛen of Chꝛist, and
therefoꝝe by faith we shall be put in full pos-
session of the everlasting kingdome, whych
our souerein Lord God hath pꝛepared foꝝ vs
befoꝝe the creating of the woꝝld: not foꝝ our
merits sakes, but through his mercie, wher-
by he hath chozen vs, & called vs to the grace
of his

of Christes death.

of his gospell, and made vs rightuouse, to the intent to glozifie vs everlastingly wyth his only begotten sonne Iesus Chyist, who is the holynesse and rightuounesse of vs, but not of them whiche wyll not confesse that faith is sufficient of itself to make a man rightuouse & acceptable to the Lorde God, who thzough his fatherly goodnesse & louing kindnes, offereth & gyueth vs Iesus Chyist with his rightuounesse, without any desert of our owne woꝝkes. What thing can woꝝke oꝝ cause a man to deserue so great a gift and treasure as Iesus Chyist is: This treasure is gyuen only thzough the grace, fauour, and mercifulnes of god: and only faith is the thing that receyuet such a gift, as to make vs inioy the forgiveness of our synnes. And therefore when s. Paul and other doctoꝝ say, that only faith maketh men ryghtuouse, without woꝝkes: they meane that it maketh vs to inioy y general forgiveness of our synnes, & to receyue Iesus Chyiste, who (as sayeth saint Paule) dwelleth in our hartes by faith, and ouercoming and pacifying the troubles of our consciēces, satisfieth gods iustice foꝝ our synnes. Furthermoze it appeaseth gods wꝛath iustly moued against vs, quencheth the fyꝛe of hell wherin our naturall cozruption did thꝛowe

In what
maner faith
iustifieth.

Eph. 3.

by headlong, & cheerefully destroyeth & ouer-
throweth y^e diuel, together with al his power
and tirannie: Which things, al the workes
that al the men in y^e world can lay together,
are not able to deserue nor to bring to passe.
That glorie and that prerogative is reserved
alonly to the sonne of God, that is to wit to
the blisshed Jesus Chyiste, who hath power a-
boue all the powers that are in Heauen, in
Earth, and in Hell, and giueth himself & his
merits, to al such as distrusting in thēselues
do set their whole hope of being saued, in him
and in his merites. And therfore let no man
beguile himselfe when hee heareth it sayde,
that only faith iustificieth without workes: and
think as false christians doe (who drawe all
things to liue fleshly) that the true faith con-
sisteth in beleauyng the bare storie of Jesus
Chyist, after the same maner as men beleue
the story of Cæsar, or of Alexander. Such ma-
ner of beleeue is but an historical beleeue, groun-
ded merely vpon the report of men, and vpon
their writings, and lightly imprinted in
our concept by a certain custome, and is lyke
to the faith of the Turkes, who for the lyke
reasons beleue the fables of their Alcorane.
And suche a faith is but an imagination of
man, which neuer renneth the heart of man,

of Christes death.

nor warmeth it with the loue of God, neyther do any good works insue or any change of lyfe which faith shoulde bring forth. And therfore they falsly hold opinion, against the holy scripture and against the holie Doctors of the church, that only faith maketh not men righteous, but y they must also haue works. Vnto whom I answered, that this historicall and fond beleef, and all the works that insue thereof, are not only vnable to make a man righteous: but also do cast the parties headlong to the bottom of hel, like vnto those that haue none oyle in their lamps, that is to say, no liuely faith in their hartes. The faith that maketh men righteous, is a work of God in vs, wherby our old man is crucified, and we being transformed in Iesus Christe, become new creatures, and the dere beloved children of God. This heauenly faith is it that grafseth vs into the death and resurrection of Iesus Christ, and consequently mortifieth our flesh with the effectes and lustes therof. For when we by the operation of sayth do know our selues to be dead with Iesus Christ: we are at a full poynt with our selues and with the world, and are thoughtfully resolved howe it is meet that they which are dead with Iesus Christe, shoulde mortifie their earthely

Math. 12.

Rom. 6.

D. iiii.

mem.

The benefite


members, that is to wit the sinfull affectiōs of their mynd, and the lustes of the flesh: and sozasmuch as we know we be raised agayne with Christ, we bend our selues to the leading of a spirituall and holy life, lyke vnto that which we shall liue in beauen, after the last resurrection. This holy sayth makynge vs to inioy the generall pardon that is published by the gospel, bzingeth vs into the kingdom of our good God, and pacifyeth our consciences, mainteyning vs in continuall ioye and holy and spirituall sweetnes. Thys selfe same faith knitteth vs vnto god, and maketh him to dwell in our harts, and clotheth our soule with himselfe, so as thenceforth the holy Ghoste moueth vs to do the same thinges wher vnto he moued Iesus Christ while he was in this world & was conuersant among men, that is to witte, vnto lowlinesse, mekenesse, obedientnesse vnto God, louingnesse, & other perfections, wherethrough we recouer the image of God. For this selfesame causes Iesus Christ dyd rightly attribute blisshesse vnto this inspyred sayth: which blisshesse cānot be without good woꝝs & holines of life. And howe can it be that a christian should not become holy, seing y Iesus Christ is become his holines through sayth: Ther-

of Christes death.

foze by fayth we be iustified and saued, and therfoze S. Paule doth in a maner alwayes call those Sainds, whom we call now chistians: who, if they haue not Chzistes spirite, are none of Chzistes, and consequently no chistians at all. But if they haue the spirite of Iesus Chziste to rule and gouerne them: we must not doubt, but that although they know wel that they be made rightuouse thorough fayth onely: yet for all that they wyll become neuer the moze slouthfull to do good woꝝkes. For Chzistes spirit is the spirite of loue: and loue cannot be ydle, noꝝ cease from the doing of good woꝝkes. But if we wyll say the truth, a man can do no good woꝝkes, except he first know himselfe to be become rightuouse by fayth: for befoze he knoweth that, his doing of good woꝝkes is rather to make himselfe ryghtuouse than for the loue and gloꝝy of God: and so he defyleth all his woꝝkes with selfeloue for the loue of himselfe and for his owne pꝛofit. But he that knoweth hymselfe to bee become rightuouse by the merites and rightuousnesse of Chzist, (which he maketh his owne by fayth) laboꝝeth happily, & doeth good woꝝkes alonly for the loue and gloꝝy of Chzist, and not for loue of hymselfe, noꝝ to make hymselfe rightuouse. And

Sainct
 Paule cal-
 leth them
 Saincts
 whome we
 call Chri-
 stians.

 He that be-
 leeueth can-
 not be with-
 out good
 woꝝkes.



D. b, there

The benefite

therevpon it cometh, that the true chzistian,
(that is to wit, be that accounteth himselfe
rightuous by reason of Chzistes rightuous-
nelle) asketh not whether good woꝝks be co-
maunded oꝝ not: but being wholly moued &
prouoked with a certaine violence of Godlie
loue, he offereth himselfe willingly to do all
the woꝝkes that are holie and chzistianlyke,
and neuer ceaseth to doe well. He therfoze
which feeleth not the maruellous effectes by
his faith, which we haue heretofore declared
that the inspired faith woꝝketh in the hart of
the chzistian. Let him assure himself, that he
hath not the chzistian faith, and let him pray
earnestly vnto God to giue it him, saying:
Mark. 9. Lord, help mine vnbelaef. And when he hea-
reth it said, y only faith maketh men rightu-
ous, let him not deceiue himself & say, What
need I to wrie my selfe in doing good woꝝks,
faith is inough to send me to *Paradise*: to such
a one I answered, y onely faith sendeth vs to
Paradyse: but yet let him take good heed foꝝ the
diuels do also beleue & tremble, as saith saint
James. 2. O miserable mā, wilt thou go with
them to *Paradise*: By this false conclusion
thou mayest knowe (my bzother) in what
an error thou art, foꝝ thou weneest to haue
the faith that maketh men rightuous, and
thou

of Christes death.

thou haste it not. Thou sayest thou art rich,
 and hast no need of any thing: and thou seest
 not how thou art poore, wretched, blynd, and
 naked. I counsell thee to buye golde of God,
 that is througheely fised with fyre, (that is to
 say, true faith set on fyre with good woꝝkes,)
 to the intent thou mayest become riche: and
 to clothe thy self with white raiment (that is
 to wit with Christes innocencie) to the end
 that the shame of thy nakednesse (whych is
 the greate fylthinesse of thy synnes) bee not
 seene to the whole woꝝlde. Then is the iusti-
 fying fayth as it were a flame of fyre, whiche
 cannot but cast foꝝth bryghtnesse. And like as
 the flame burneth the wood without the help
 of the light, and yet the flame cannot be with-
 out the light: so is it assuredly true, that faith
 alone consumeth & burneth awaye sin with-
 out the help of woꝝkes, and yet that the same
 faith cannot be without good woꝝkes. Where-
 foꝝe, like as if we see a flame of fyre that gi-
 ueth no light, we knowe by and by y^t it is but
 vaine and painted: euen so when wee see not
 some light of good woꝝkes in a man, it is a to-
 keⁿ y^t he hath not y^e true inspired faith, whiche
 God giueth to his chozen, to iustifie and glo-
 rifie them withall. And hold it foꝝ certayne,
 that Saine James ment so when he sayde,

Apoc. 3.

glorified &
not ashamed

A liuely co
parison.

What S.
James
ment con-
cerning
woꝝkes,
James. 2.

Shew

The benefite

shew me thy fayth by thy works, and I will
shewe thee my fayth by my works. For bys
mening was, y^e he whiche is plunged in am-
bitiousnesse, and worldly pleasures, beleueth
not (though he say he beleue) soasmuch as
he sheweth not in himselfe the effects of faith.
Also we may liken this holy faith to the god-
head which is in Iesus Christ: who being ve-
ry man (but without sinne) dyd wonderfull
things, healing the sicke, giuing sight to the
blind, walking vpon the water, and raising
vp the dead vnto lyfe ageyn: yet these mar-
uellouse workes were not the cause that he
was God. For before he did anye of those
things, he was God and the lawfull and on-
ly begotten son of God, and he needed not to
work those miracles to make himselfe god by
them, but soasmuch as he was God, therfore
he did them. And so, the miracles that Christ
wrought made him not to be god, but shewed
openly that he was God. In likewise, true
fayth is as it were a godhead in the soule of
a christian, which doeth wonderous workes
and is neuer weary of well doing: and yet
those workes are not y^e cause y^e a christian is a
christian, y^e is to wit, that he is righteouse,
good, holy, and acceptable vnto God, neither
needeth he to worke all those good workes to
become

I heavenly
comparison

of Christes death.

become such a one. But forasmuch as he is a Christian by fayth, lyke as Iesus Christ being a man was also God by his Godhead: he doeth all those good woꝝkes, which make not the christian to be rightuouse and good, but shewe him to be good, rightuouse and holy. So then, like as Christes godhead was the cause that he wrought miracles: euen so faith working thꝛough lone, is the cause of the good woꝝkes that a christen man doeth. And like as a man may say of Iesus Christ, that he hath done this miracle or that, and that those miracles, besides that they glorified God, were also a greate honoꝝ vnto Iesus Christ as he was mā, who for his obedience euen vnto deathe, was recompenced at Gods hand in his resurrection, and had giuen vnto hym all power both in heauen and earth, which he had not afoze as in respect of his manhood, but deserved it by the vnion which is betwixt the woꝝd of God and the manhood of Christ: So doth faith in a christian, which faith by reason of the vnion that it hath with the soule, attributeth the thing to the one which is proper to the other: wherevpon it commeth, that the holy scripture promisseth the christian euerlasting lyfe for by his good woꝝkes, because good woꝝkes are the frutes and testimonies of liuely fayth, & procede of it

The benefite to

it as light proceedeth from a flame of fyre, according as I haue sayd heeretofore. And by this holy faith which embraceth Iesus christ it commeth to passe that oure soule is ioyned with Christ, and is so vnited and knit to him, that whatsoeuer Christ hath merited & deserued, the same is imputed vnto the soule as though it had merited & deserued it. And therfore S. Austin sayth that God crowneth his owne gistes in vs. Of this vnion of the soule with Iesus Christ, Christ himself beareth good record, where he prayeth to his father for his Apostles, and for suche as should beleue in him by their preaching. I pray not (saith he) for them only, but also for all those that shall beleue in me thzough their word, to the end they may be al one thing, that like as thou my father art I in me, & I in the, so they also may be one in vs, & that the world may beleue that thou hast sent me, and that I haue giue them the glozy whiche thou hast giuen me, so as they should be one selfe same thing like as thou and I are one. Wherby it appereth euidently, that if we beleue y word of the Apostles (who preached that Iesus Christ dyed for our sins, and rose agayne for our iustification) we become all one thyng with hym: and forasmuche as he is all one with

to
Iohn. 17.

Rom. 4

of Christes death.

With God, we also become al one with god,
by the meane of Iesus Christ. A wonderful
glozie of the chzistian, to whom it is graun-
ted thzough faith, to possesse the vnspeakable
benefites which the Angels long to beholde.
By this pzent discourse a man may plain-
ly perceiue the difference that is betwixte vs
and them that defend the iustificatiō by faith
and woꝝkes together. Herein we agree with
them, that we stablish woꝝkes, affirming that
the faith which iustificieth can not be without
good woꝝkes, & that those whiche are become
rightuous are they that doe the good woꝝkes
that may rightly be called good woꝝkes. But
we differ from them in this, that we say, that
faithe maketh men rightuous withoute the
helpe of woꝝkes. And the reason is readie:
namely bycause that by faythe wee put on
Christe, and make his holynesse and rightu-
ousnesse to be oures. And seeyng the case so
standeth, that Chzistes ryghtuousnesse is
gyuen vs by fayth: Wee cannot be so thank-
lesse, blynde, and vnhappie as not to beleue
that he is of sufficient abilitie, to make vs
acceptable and ryghtuous befoze G D D.
Lette vs saye with the Apostle, if the blud of
Oren and Goates and the Ashes of a Cowe
spryncled, clenseth the vncleane, as touching
the

2. Cor. 6.

1. Pet. 2

Gala. 3.

Heb. 9.

The benefice

the cleāsing of y^e flesh: how much more shall y^e
blod of Iesus Chyist who by the everlasting
spirite offered himselfe vndefiled vnto God,
clenze our consciences from dead workes to
serue the liuing God: I pray thee now, thou
good & deuout chystian, consider well whych
of these two opinions is the truest, holpest,
and worthiest to be preached: Ours, which
aduanceth the benefyte of Iesus Chyist, and
pulleth downe the pride of man which would
eralt his owne workes ageinst Chyistes glo-
rie: or the other whiche by affirming that
sayth of itselfe iustifieth not, defaceth the glo-
rie and benefyte of Iesus Chyist, and puffeth
vp the pride of man, who cannot abide to bee
iustified freely by oure Lorde Iesus Chyist,
without some merit of hys owne. But (saye
they) it is a gret quickning vp to good workes,
to say that a mā maketh himself rightuouse
befoze god by means of them. I answer, that
we also confesse that good workes are accep-
table to god, & that he of his mere grace and
free liberalitie recompenseth them in Para-
dise. But we say moreouer, that no workes
are good, sauing those y^e as (S. Austine sayeth)
are done by the that are become rightuouse
thzough sayth, bycause that if the tree be not
good, it cannot yeld good frute. And further
more

of Christes death.

more wee say that such as are become rygh-
tuouse thzough fayth, forasmuch as they
know themselves to be rightuouse thzough
Godes rightuoufnesse purchased by Chryste:
make no bargayning with G D D for their
wozkes, as though they would buy their
manner of iustification suche as it is, with
them: but beyng inflamed with the loue of
G D D, and desirouse to glorifie Iesus Chryst
who hath made them rightuouse by giuing
them his merites and riches, they bestow all
their whole study and laboz to doe Godes wil,
fighting manfully against the loue of them-
selues, and against the wo:ld and the Diuell.
And when they fall thzough frayltie of the
flesh, they recover themselves by and by, and
are so much the more desirous to doe good, &
so much the more in loue with their God,
considering that he layeth not their sinnes to
their charge, bycause they bee ingrafted into
Iesus Chryste, who hath made full amends
for all his members vppon the tree of his
crosse, and maketh continuall intercessio for
them to the eternal Father, who for the loue
of his onely begotten sonne, beholdeth them
alwayes with a gentle countenance, gover-
ning and defending them as his most deare
chylzen, and in the end giuing them the he-
ritage

The benefite

ritage of the world, making them like fashion-
ned to the glorious Image of Christ. These
louing motions are the spurs that prick for-
ward the true Christians to doe good works:
who considering y they are become the chil-
dren of God through faith, & made partakers
of his diuine nature, are stirred vp by the ho-
ly ghost dwelling in them, to liue as it beco-
meth y childre of so great a lord, & are greatly
ashamed that they maintein not the beauty
of their heauenly noblenesse: & therfore they
employ their whole indoeuer to y following of
their firstborn brother Iesus christ, liuing in
great lowlinesse & meekenesse, in all things
seeking the glory of God, giuing their liues
for their brethren, doing good to their enemies,
glorifying in the sufferance of reproches, & in
the crosse of our Lord Iesus Christ, & saying
with Zacharie: We be deliuered out of y hād
of our enemies, to serue God without feare,
in holinesse & rightuousnesse all the dayes of
our life. They say with S. Paule: The grace of
the Lord is appeared to abolishe all wicked-
nesse and all worldly desires in vs, to the
end we should liue a sobre, holy and honest
lyfe in this world, wayting for the blisset
hope, and for the glorious appearing of the
great God and Saviour. These & such other

like

Galat. 6.

Luke. 2.

Tit. 2.

A
criu
selfe
a my
selfe

of Christes death.

like thoughtes, desires and affections are wrought by inspired sayth in the soules of them that are become righteouse. And as for him that either wholly or partly feeleth not these godly affections and operations in his hart, but is gyuen over to the flithe and the world: let him assure himselfe that hee hath not yet the iustifying faith, nor is the member of Christ, because hee hath not Christes spirit, and consequently is none of his, and Rom. 8; he that is none of Christes, is no Christian.

Then let mans wisdome cease henceforth to fight agaynst the rightuousnesse of the most holy sayth, and let vs giue all the glorie of our iustification, to the merits of **I E S U S** Galat. 3; Christ, with whome we be clothed through sayth.

The fyfth Chapter.

¶ In what wyse the Christian is clothed with Iesus Christ.

ALthough that by the things aforesayd, a man may easely and plainly inough perceiue, how a Christian may clothe hym selfe with Iesus Christe: yit neuerthelesse, I mynde to speake a little of it, assuring my selfe, that vnto the good and saythfull
C.ij. Christ

The benefite

Christian, it can seeme neither greivous nor
troublesome to speake thereof, although the
thing were repeted a thousand times. There-
fore I say that the Christian knoweth that
Jesus Christ together with al his righteous-
nesse, holinesse and innocencie, is his owne
through faith. And like as when a man pur-
poseth to present himselfe before some great
Lord or Prince, he laboureth to aray him self
in some fayre and costly apparell: even so,
when the christian is decked & arayed with
the innocency of Christe, & with all his per-
fection, he presenteth himselfe boldly before
God the Lord of all, assuring himselfe, that
through Christs merits, he is in as good case
as if hee had purchased all that which Jesus
Christe hath purchased and deserved. And
truely, sayth maketh euery of vs to possesse
Christ and all that is his, as wee possesse our
own garment. And therefore to bee clothed
with Jesus Christ, is nothing else but to be-
leue for a certaintie, that Christe is wholly
ours: and so is hee in very deed, if wee beleue
so, and hold our selues assured, that by the
same heauenly garment we be receiued into
fauor before God. For it is most certain that
he as a most deere father hath given vs his
sonne: meaning that all his righteousness, &
all

of Christes death.

all that euer he is, can, or hath done, shold be in our power & iurisdiction, in such wise as it shold be lawfull for vs to make our boast of them, as if we had done, purchased & deserued them by our own strength. And whosoener beleueth this, shall find that his belæf is good & true, as we haue shewed heretofore. Then must the Christian haue a stedfast faith & belæf that all the goods, all the graces, & all the riches of Iesus Christ, are his: for sith y God hath giue vs Iesus Christ himself, how shold it bee possible that hee hath not giuen vs all things with him? Now if this be true, as true Rom. 8. it is indeed: the Christian may rightly say, I am y child of God, & Iesus Christ is my brother. I am Lord of heauen & earth, & of hell & of death, & of the law, in so much as the law cannot accuse me nor lay any curse vpon me, bycause the righteousnesse of God is become mine. And this faith is it alone y maketh a mā to be called a christian, & which clotheth him with Iesus christ as we haue said afoze. And boldly may this be called a great mystery, wher vnder are cōtained maruelous things, & things not heard of cōcerning y great god, which cānot enter into māns hart, except god do first softē it with his holy grace, as he hath promised to do by his holy prophet, say-
C. iij. ing,

The benefite

ing, I will giue you a new hart, and I will put a new mynde into you, and I wyll take away the stony hart out of your bodie, and I will giue you a hart of fleshe. Now then, he that beleueth not after the sayde maner, that Iesus Chyriste with all the goods that he possesseth, is his; cannot call himselfe a true chystian, no: euer haue a quiet and ioyfull conscience, no: a good and feruent corage to do good: but shall easily faint in doing of good woꝝkes, yea and mozeouer he shall neuer be able to do woꝝkes that are truly good. This only belæf and trust that we haue in the merits of Iesus Chyist, maketh men true chystians, stoute, cheerful, merrie, louers of God, readie to do good woꝝkes, possessers of gods kingdome and of god himselfe, and his right dearbeloued childezen, in whome the holie Ghoste doth truely dwell. What hart is so colwardly, cold, and hyle, whiche considering the inestimable greatnes of the gift that god hath bestowed vppon him in giuing him his owne so welbeloued sonne with all his perfectnesse: is not inflamed with an exceding earnest desyre, to become like vnto him in good woꝝkes? specially seing that the father hath giuen him vnto vs for an example whereon we must continually looke, framing

Iesus
Chyrist the
true exam-
ple of Chy-
stians.

of Christes death.

ming our lyfe after suche a sort, as it maye
be a true counterpaine of the lyfe of Iesus
Christe, forasmuche as Christe (as sayeth 1.Pet.2.
Saint Peter) hath suffered for vs, lea-
uing vs an ensample, to the ende that we
shoulde followe his fote-steppes. Out of this
consideration issueth another kind of clo-
thing of a mans selfe with Christe, whiche
we may terme An example clothing, for so
much as the christian must frame his whole
lyfe after the example of Christ, fashyoning
himself like vnto him in all his dedes, words
and thoughtes, leauing his former wicked
lyfe, and decking himself with the new lyfe,
that is to wit with the lyfe of Christe. By Ephe.4.
reason whereof saint Paule sayeth: Let vs Rom.15.
cast away the works of darknesse, and put
on the armour of lyght, not in feasting, nor
in drunkenesse, nor in chambering and
wantonnesse, nor in stryfe: but put vppon
you the Lorde Iesus Christe, and make no
preparation for the flesh, nor for the lustes
therof. Heruppon the true Christian being
in loue with Iesus Christ, sayeth in himself.
Sith that Iesus Christe, not hauing anye
neede of me, hath redeemed me with his
own blud, and is become poore to enrich me:
I will likewise giue my goods yea & my very
lyfe

The benefite

lyfe for the loue & welfare of my neighbour. And like as I am clothed with Iesus Christ for the loue hee hath bozne to mee: so will I haue my neighbor in Christ to cloth himselfe with me and with my goods likewise, for the loue that I beare him for Christes sake. He y doth not so, is no true Christian, for he cannot say that he loueth Iesus Christ, if he loue not the members & brothers of him: & if we loue not our neighbor for whose sake Christ hath shed his blud, we cannot truly say that wee loue Iesus Christe: who beyng equall with God, was obedient to his father, even to the death of the crosse, & hath loued and redæmed vs, giuing himselfe vnto vs, with all y ever he hath. After the same maner, we being rich & hauing abundance of good things at Christs hand, must also be obediēt vnto God, to offer & giue our works & al that we haue, yea and even our selues to our neighbours and brethren in Iesus Christ, seruing them and helping them at their neede, & being to them as another Christe. And like as Iesus Christe was lowly and gentle, and far from all debate and stryfe: so must wee set our whole mynde vppon lowlinesse & meekenesse, eschewing all strife and impatience, as wel which consist in words and reasoning, as in deedes:

And

Phil.2.

Math.12.

of Christes death.

And as in Iesus Christe hath endured all the persecutions and spytes of the world for the glorie of God: so must we with all patientnesse cheerfully beare the persecutions and reproches that are done by false christians 2. Tim. 2. to all suche as will liue saythfully in Iesus Christe: who gaue his life for his enemies, and prayed for them vppon the crosse: and so must we also pray alwayes for our enemies and willingly spend our lyfe for their welfare. And this is to folowe Christs steppes, according as saint Peter sayeth. For when we knowe Iesus Christ with all his riches to be our owne god, (which thing, is to be clothed with Christ, and to become pure and cleane without spot): there remaineth nothing more for vs to do, but to glorifye God by folowing the lyfe of Iesus Christe, and to do to our brethren as Christe hath done to vs: and specially forsomuch as we be warranted by his word, that whatsoeuer we do to his brethren and ours, he accepteth it as a benefyte done to himselfe. And doubtlesse seeing that the true christians, are the members of Christ: we cannot do eyther good or euill to the true Christians, but we do it likewyse vnto Christ, in so much that he receiueyth or suffereth in his members. There-

The benefite

Therefore like as Iesus Chyiste is our clo-
thing by fayth, so also must we throught lone
become the clothing of our brethren, & haue
as good care of them as of our owne bodies:
for they be members of our bodie, whercof
Chyiste is the heade. And this is the godly
loue and charitie which springeth and pro-
ceedeth of the true vnfaigned faith, which god
hath breathed into his electe: which fayth (as
sayeth saint Paule) worketh by loue. How-
beit, forasmuch as the lyfe of our Lorde Je-
sus Chyist, wherewithall we must be clo-
thed, was a continuall crosse, full of trou-
bles, reproches, and persecutions: if we
will fashion our selues like vnto his life, we
must continually beare the crosse, as he him-
selfe sayeth: If any man will come after
mee, let him forsake himselfe and take vp
his crosse and followe mee. But the chiefe
cause of this crosse is, for that our GOD
purposeth to mortifie the affections of our
minde and the lustes of our fleshe by that ex-
ercise: to the ende we may conceyue in our
selues the great perfection wherein we be
comprised by our Lord IESUS Chyist,
by being grafted into him. Also his will is,
that our fayth being tryed like golde in the
fornace of troubles, should shine bright to
his

Rom. 12.

1. Tim. 1.

Gala. 5.

Luke. 9.

Iohn. 15.

Phil. 3.

of Christes death.

his glorie. Moreover his intent is, that we by our infirmities should set out his great power, which the world in despite of it, beholdeth in vs, inasmuch as our fragilitie becommeth strong by troubles and persecutions, and the more that it was beaten downe and oppressed, so much the more is it strong and steadfast. Wherof the Apostle Saint Paule sayeth, we carrie this treasure in earthen vessels, that the excellencie of the power might be Gods and not ours. On all sides we suffer tribulation, but we are not overcome: we be poore, but not overcome of pouertie: we suffer persecution, but yet are we not forsaken: we be despised, but yet we perish not: and so we dayly beare about vs the dying of our Lord Jesus Christ in oure bodie, that the life of Jesus Christ may also be openly shewed in vs. And seeing the case is so, that our Lorde Jesus Christe and all his deere Disciples glorified God by tribulations: let vs also embrace them ioyfully, and say with the Apostle Saint Paule, God forbid that I should glory saue in the crosse of our Lord Jesus christ: & let vs so deale, as the world may (whither it will or no) perceiue & see with his eyes, y wonderful effects y god worketh in such as sincerely
im,

2. Cor. 12.

2. Cor. 4.

Gala. 6.

The benefite

Embrace the grace of his gospell. Let vs so
deale I say, as the worldeings may see with
how greate quietnes of mynd the true chri-
stians indure the losse of their goods, y^e deathe
of their childzen, slaunders, the diseases of y^e
bodie, & the persecutions of false christians:
and also that they may see how the only true
christians do worship God in spirit & truth,
taking in good worth at his hand whatsoe-
uer happeneth, & holding al that he doth to be
good, rightfull & holie, praising him alwaies
for the same, whither it be in prosperitie or
aduersitie, thāking him as a moste gracionse
and louing father, and acknowledging it for
a right great gift of gods goodnes, to suffer a-
ny aduersitie, and chesly for the gospell & for
solowing the steps of Christe, specially for,
as much as we know, that tribulation ingend-
ereth patience, and patience triall, and trial
hope, & hope maketh vs not ashamed. I say
that patience ingendeth triall, bicause that
wheras God hath promised help in troble to
such as trust in him, we find it by experiēce,
in that we continue strong and stedfast all
the while, and are byholden by the hande of
God, which thing we could not doe with all
the powers that we haue of our owne. So
then by patience we fynd that our Lord gy-
ueth

Rom. 5.

After
what sort
patience
ingend-
ereth triall.

of Christes death.

meth vs the help that he hath promised vs at our neede, whereby our hope is confirmed. And it were an ouergreat vntthankfulnesse not to trust to such an ayd and fauour for the tyme to come, as wee haue found by experience to be so certein and stedfast heretofore. But what neede wee so manie wordes? It Rom. 8. ought to suffyze vs to knowe, that the true Christians are through tribulation clothed with the image of our Lord Iesus Chryste crucified: which if we beare willingly & with a good heart, wee shall in the ende bee clothed with the image of Iesus Chryste glozified. For as the passions of Iesus Chryste doe abound: so through him shall the consolations 2. Cor. 2. ouerabound: and if we suffer with him heere belowe for a time, wee shall also reigne with him there aboue for ever.

The sixth Chapter.

¶ Certein remedies agaynst distrust.

But forasmuch as the diuell & mans wise-
dome labour continually to dispossesse vs
of this most holy fayth, wherthrough we be-
leue that all our sinnes are chastized & puni-
shed in Iesus Chryst, & that through his most
preci-

The benefite

Mark. 9.

Four remedies against the temptations of distrust.

Prayer.

Math. 9.

1. Thes. 5.

True prayer.

Baptisme.

1. Pet. 3.

precious bloodshed we be reconcyled to the
 maiestie of god: it is verie needfull for a chri-
 stian to haue his weapons alwaies in a readi-
 nes, to defend himself from y^e sayd moste mis-
 cheneouse temptation, whiche seeketh to be-
 reue the soule of hir lyfe. Among the sayd
 weapons (in my iudgement) y^e mightiest and
 best are, Prayer the often vse of the holie
 Communion, the remembering of holie
 Baptism, and the minding of pzedestination.
 In our Prayer, we may well say with the
 father of the poore Lunatick person of whom
 mention is made in the Gospell of Saynt
 Marke: **Lozde Iesus, help myne vndeleeft.** Or
 else we may say with the Apostles, **Lozde**
increace our fayth. And if there reigne in vs
 a continuall desyre to grow in fayth, hope,
 and Loue: we will continually pray, as
 saint Paule instructeth vs. For Prayer is
 nothing else but a feruent mynd settled vpon
 God. By the remembering of Baptism, we
 shall assure our selues that we are at peace
 with God. And forsomuch as s. Peter sayeth
 that y^e Arke of Noe was a figure of Baptism:
 therefore, like as Noe was saued from the
 flud by the Arke, bycause hee beleued the
 promises of God: so also are we by fayth
 saued in baptym from Gods wrath, which
 fayth

of Christes death.

sayth is groundēd vppon the word of oure
Lord Iesus Christ, who sayeth that he which
belæueth and is baptized, shal be saued. And Mark. 16.
good right it is : for in baptisme we put on
Iesus Christ as the Apostle saint Paule as-
firmeth, and consequently we bee made par- Gala. 3.
takers of his rightuousnesse, and of all his
goods : and vnder this p̄cious robe, the
sinnes that our frailty committeth, lye hid-
den and couered, and are not imputed vnto
vs. And so, according as saint Paule sayeth,
the blisse which the Psalmist speaketh Rom. 4.
of, apperteyneth to vs: namely, Blisse are Psal. 36.
they whose misdoings are forgiven, and
whose sinnes are couered. Blisse is the man
to whom the Lord imputeth not sinne. But
it standeth a Christian in hande, to take good
hæde, that vpon these wordes he take not li-
bertie to sinne : for this doctrine belongeth
to none such as bonez themselves with the
name of Christians confessing Christe with
their mouth, and yet denie hym in their
deedes. But it concerneth the true Christi-
ans, who though they fight manfully a-
gaynst the flethe, the worlde, and the diuell:
doe notwithstanding fall dayly, and are con-
streynd to say, Lord forgive vs our offences.
These

The benefite

The sup=
per of the
Lord.

Luke. 22.
Mark. 16.

Gala. 3.

These are they to whome we speake to comfort them and to hold them vp, that they fall not into despayre as though the bloud of chzist washed vs not from all sin, and that he were not our aduocate, and the attonementmaker for his members. And therfore when we bee prouoked to doubt of the forgiveness of our sinnes, & that our own conscience beginneth to trouble vs: Then must we furnish our selues with true fayth, and out of hand haue recourse to the pꛛecious bloud of Iesus chzist shed for vs vpon the alter of the Crosse, and distributed to his Apostles at his last supper, vnder the veyle of a most holie Sacrament, which was ordeyned by Chzist, to the ende y we should celebrare the remembrance of his death, & that by the same visibie Sacrament our troubled consciences might bee assured of our attonement with God. The blisshed Iesus chzist made his last wil when he said, This is my bodie whiche is given for you, and this is my bloud of the new Testament which is shed for manie to the forgiveness of their sinnes. We knowe that a Testament (sayeth Sainct Paule) although it be but a mans Testament, yet neuertheles if it be allowed, no man despyzeth it or addeth anie thing to it: and that no testament is of force

till

of Christes death.

till the testator be dead, but hath full power
after the parties decease. When did Jesus
Christ make his Testament, wherein he pro-
miseth forgiveness of sinnes, and the grace
and good favour of himselfe and his father,
together with mercie and everlasting life.
And to the intent that the sayd Testamente
should be of full force, he hath confirmed it
with his owne precious blood and with his
owne death. By reason wherof, saint Paul **Hebr. 9.**
sayeth, that Jesus Christe is the mediator of
the new Testamēt, that by his dying for the
redemption of those transgressions whiche
were in the former testament, they that are
called might receiue the promise of the eter-
nall inheritance. For whersoever is a Tes-
tament, there must also be the death of the
Testator, for the Testament is confirmed
by the death of the partie, insomuch as it is
of no value so long as the maker of it is alive.
Wherfore we be verie certain and assured
by the death of Jesus Christ, that his Testa-
ment is available, wherby all our misdoings
are pardoned, and we made heyres of eter-
nall life. And for a token and faythfull pledge **Ireneus**
hercol, in sted of a Seale, he hath left vs **Lib. 1.**
this divine Sacrament, which not onely gi-
ueth our soules assured hope of their ever-
lasting

J. J.

lasting

The benefite

John. 6.

lasting Saluation, but also warranteth vnto vs y^e immortallitie of our flesh, sozasmuch as it is euen now quickned by that immortall flesh of his, and in a certain maner becometh parttaker of the immortallitie therof, and he that is parttaker of that diuine flesh by faith, shall not perish for euer. But vnto him that receyueth it without the sayd faith, it turneth to a dangerous poysen, bycause that like as when bodily sustenance syndeth the stomacke incumbred with euill humors, it corrupteth likewise and worketh greafe annoyance: euen so if this spirituall foode lyght into a sinfull soule that is full of malice and murther, it casteth it headlong into some greater ruine, not thzough it owne default, but bycause that to the vncleane and vnbeleuer al are things vncleane: notwithstanding that the thinges be sanctified by the Lordes blissing. For (sayeth Saint Paule) he that eateth of that bread and drinketh of that cup vnworthily, is guiltie of the bodie and blood of the Lorde, and he eateth and drinketh his owne damnation, bycause he maketh no difference of the Lordes bodie. For he maketh no difference of the Lordes bodie, which presenteth to the Lordes supper without faith & charitie. And sozasmuch as he beleueth not that

1. Cor. 12.

what is ment by not making a difference of the Lordes bodie.

of Christes death.

that bodie to be his lyfe and the clenzer of all
his sinnes: he maketh Iesus Christe a lyer,
and treadeth the sonne of God vnder fote,
& esteemeth the blood of the Testamēt wher
by he was sanctified but as a cōmon or world
ly thing, and dothe great wrong to the spirit
of grace, and hee shalbe punished very sore
at Gods hand for this his vnbeleefe and wic
ked hypocrisie. For whereas hee reposeseth not
that trust of his iustification in the passion of
oure Lord & sauiour Iesus Christ: yet neuer
thelesse he receyuethe this most holy Sacra
ment, & maketh protestation that he putteth
not his trust in any other thing. Whereby he
accuseth himselfe, & is a witnesse of his owne
iniquitie, and condemneth himself to euer
lasting death, by refusing the life which God
promiseth him in that holy Sacrament. And
in this poynt, when the Christian feeleth
that his enemies are lyke to overcome him:
it is to wit, when he beginneth to doubt whe
ther he haue receiued forgiveness of his sins
by Iesus Christ: & that he shal not be able to
withstand the diuel & his temptations: & that
the accusation of his owne doubtfull consci
ence comes to presse him, so as he beginneth
to feare least he selfe should swallow him vp,

He that re
ceiveth this
Sacramēt
protesteth
himselfe to
trust in
none other
thing than
the blood of
Christ.

Very comfort
fortable
counsel

The benefite

and death hold him in his everlasting bandes by reason of Gods wꝛath, I saye, when the good Christian seeleth himself in such agonie: Let him get him to his holy Sacramēt with a good hart and stout courage, and receiue it deuoutly, saying in his harte and answering his enemies thus: I cōfesse I haue deserued a thousand bells, & everlasting death by reason of the great sinnes whiche I haue committed. But this heauenly sacrament which I receiue at that present, assureth me of the forgiveness of all my misdoings, & of myne attonement with God. For if I haue an eye to my woꝝks: ther is no doubt but I acknowledge my selfe a sinner, and condemne myne owne selfe in suche wise, as my conscience should neuer be quiet, if I should thinke that my sinnes are pardoned me for my woꝝks sake. But when I looke to the promises and covenantes of God, who promisethe me forgiveness of my sinnes by the blud of Iesus Christ, I am as sure that I haue obteyned it and that I haue his fauour, as I am sure that he which hath made the promises and covenants, cannot lye nor deceiue: and through this stedfast fayth I become ryghteous by Christes righteousnes, wher through I am saued and my conscience quieted. Hath hee
not

of Christes death.

not giuen his most innocent bodie into the
handes of sinners for our sinnes? Hath hee
not shed his blood to wash away my iniqui-
ties? Why the doest thou bere thy self & my
soule? put thy trust in the Lord, who beareth
thee so great loue, that to deliuer thee from e-
ternall death, it hath pleased him that his on-
ly sonne should suffer death and passion, who
hath taken vpon himselfe our pouertie, to
giue vs his riches: layd our weakenesse vpon
himself, to stablish vs in his strength:
become mortall, to make vs immortall: come
downe vnto the earth to aduance vs vp to
heauen: and become the sonne of man with
vs, to make vs the children of God with him-
self. Who is he then that shal accuse vs? God
is he that iustificeth vs, & who shal condemne
vs? Jesus Christ is dead for vs, yea & risen
agein for vs, and he sitteth at the right hand
of God, making intercession for vs. Let vs
then & my Soule leaue off these teares and
sighes.

Rom. 8.

THE. C.III. PSALME.

My soule, praise thou the Lorde, and
all that is within me, praise his holie
Name.

The benefite

2 My soule, prayse thou the Lord, and forget not all his benefites.

3 Which forgiveth all thine iniquitie, and healeth all thine infirmities.

4 Which redemeth thy life from the graue, & crowneth thee with mercie & compassion.

5 Which satisfieth thy mouth with good things: & thy youth is renewed like y^e Eagles.

6 The Lord executeth righteousnesse and iudgement to all that are oppressed.

7 He made his waies known vnto Moses, & his workes vnto the children of Israel.

8 The Lord is full of compassion and mercie, slow to anger and of great kindnes.

9 He will not alway chide, neither keepe his anger for euer.

10 He hath not dealt with vs after our sins, nor rewarded vs according to our iniquities.

11 For as high as the heauen is aboue the earthe, so great is his mercie towarde them that feare him.

12 As farre as the East is from the West: so far hath he remoued our sinnes from vs.

13 As a father hath compassion on his child, so hath y^e Lord compassion on them y^e feare him.

14 For he knoweth wherof wee be made: he remembereth that we are but dust.

15 The dayes of man are as grasse: as a floure

of Christes death.

Gourne of the field, so flourisheth he.

16 For the winde goeth ouer it, & it is gone,
and the place therof shal know it no more.

17 But þe louing kindenes of þe Lord endu-
reth for euer & euer vpon them that fear him, &
his righteousness vpon childrens children.

18 Vnto them þe kepe his couenāt, & thinke
vpon his commaundements to do them.

19 The Lord hath prepared his throne in
heauen, and his kingdome ruleth ouer all.

20 Praise the Lord, ye his Angels, that ex-
cell in strength, that do his commaundement
in obeying the voice of his word.

21 Praise the Lord, all ye his hostes, ye his
seruants that do his pleasure.

22 Praise the Lord, all ye his woorkes, in al
places of his dominion: my soule praise thou
the Lord.

So hath he had mercie on vs, in giving vs
his onely sonne. With this faith, with these
thanksgiuings, with these or such other lyke
thoughts must we receiue þe sacramēt of the
body & bloud of our Lord Iesus Christ. After
this maner is all fearfulness dzyen out of the
soule of þe christiā: & charity is increased, sayth
strengthened, þe conscience quieted, & the tung
neuer ceaseth to prayse God and to geelde
him infinite thanks for so great a benefite.

R. iiii.

This

The benefite

This is the vertue, efficacie, and onely trust of our soule. This is the Rocke where vppon if the conscience bee buylded, it feareth nother tempest, nor the gates of hell, nor gods wrath, nor the Lawe, nor sinne, nor death, nor the diuels, nor any other thing. And forasmuch as the substance of the Lords Supper and table consisteth in this diuine Sacrament: When y^e christian is at it, he must holde his eyes fastened continually vppon the passion of our gracionse Sauour, beholding him on the one syde vppon the crosse laden with all our sinnes: and G D D on the other syde punishing, chastizing, and whipping his owne only begotten and derbeloued sonne in steade of vs. Ohappie is that man that setteth hys eyes from all other syghts, and will nother here nor see any other thing than Iesus Christ crucified, in whome are layd vp & bestowed al the treasures of Gods wisdom & diuine knowledge. Blessed (say I) is he that sedeth his mind with so heauenly a swete, & maketh himselfe drunken in the loue of God with so swete and singular a liquo^r. But before I make an end of this matter, I will first aduertise the christian, that Sainct Austin hath ordinarily bin wont to terme this holy sacrament the bond of charitie,

of Christes death.

tie, and the misterie of vnitie. And hee saith,
 that whosoever receiueth the misterie of vni-
 tie and regardeth not the bond of peace, re-
 ceiueth not the Sacrament to his owne be-
 hooft, but as a witnesse against himself. **Where-
 fore we must vnderstand, that the Lord hath**
ordained this holy Sacrament, not onely to
make vs sure of the forgiveness of our sins:
 but also to inflame vs to peace, vnitie, & bro-
 therly charitie. For in this Sacrament the
 Lord doth after such a maner make vs parta-
 kers of his body, as he becometh al one thing
 with vs, and we with him. By reason wher-
 of forasmuch as he hath but one body wher-
 of hee maketh vs partakers: it is meete that
 we also should by such partaking become all
 one body together among our selues. And this
 vniion is represented by the bread of the Sa-
 crament: which as it is made of many graines
 mingled and kneaded together in such wyse
 as one of them cannot be discerned from a-
 nother: So also must wee be ioyned together
 after such a sorte, and so vnitied together into
 one agreement of mind, as no diuision may
 creepe in. And this doth saint Paule shewe
 vs when he saith: Is not the cup of blessing
 which we blisse, the communion of the blood
 of Iesus Christ: is not the bread y^e we break,

Why the
 holy Sa-
 crament of
 thanksgiv-
 ing was
 ordeyned.

Christen
 peace and
 vniion are
 betokened
 by the bread
 and wyne.

The benefite

He that of-
fendeth one
of his Chri-
sten brethren,
offendeth
Christ him-
selfe.

The communion of the bodie of Iesus christe
whereas we be manie, yet are we but one
bread and one bodie, forsomuch as we be all
partakers of one bread. By these things we
vnderstand, that when we receiue his most
holy communion, we must consider that we
are all of vs ingressed into Christe, and are
all become members of one selfesame bo-
die, y^e is to wit of Iesus Christ, in such wise
as we cannot offend, defame or despise any
of our brethren, but we muste therewithall
offend, defame and despise our sayde head
Iesus Christ: neyther can we be at variance
with any of our brethren, but in lykelike
we must be at oddes with him. Also we can-
not loue him, except we loue him in our bre-
thren. Look how much care we haue of our
owne bodie, so much must we haue of our
christian brethren, who are the members of
our bodie. And like as no parte of our bodie
feeleth any greefe, whiche spreadeth not it
selfe into all the other parts: so ought we to
determine with our selues, that our brother
feeleth not any inconuenience, which should
not moue vs to compassion. With such maner
of thoughts must we prepare our selues to
this holie sacramēt, quickning vp our spites
with a seruent loue to our neighbourward.

of Christes death.

For what greater spurre can we haue to prick vs to loue one another, than to see y^e Jesus christ, by giuing himself vnto vs, not only allureth vs to giue our selues one to another, but also by making himself common to vs all, maketh vs also to be all one selfsame thing in him: In respect wherof, we ought to couet and procure, that in all of vs there may be but one mind, one harte, & one tung, accorded and vnitd together in thoughte, words and deeds. And we must mark well, that as oft as we receyue this holy and worthy Sacrament, we bind our selues to al the duties of charitie: as not to offende any of our brethren, nor to leaue any thing vndon, that may be profitable and helpfull in their necessitie. But if there come any to this heavenly table of the Lorde, that are diuided at variance with their brethren, the same must assure themselves that they eat vnworthily, and are guilty of the bodie and bloud of the Lorde, and that they eate and drinke their own damnation: for that there wanted nothing on their behalf, but that the body of Jesus christ was rent and plucked in peces again, whilst they by hatred are deuided from their brethren, that is to wit, from the members of Jesus Christ, and haue not any parte
with

A preparacion to the receyuing of the holy Sacramēt.

He that receyueth the Sacramēt, bindeth himselfe to all the duties of charitie.

The benefite

The true
end for
which the
holy Sacra-
ment is
ordained.

The fourth
remedie a-
gainst
distrust.

Ephe. 5.
Luke. 10.

with him, and yet neuertheles in receiuing this holy communion, pretended to beleue that their whole saluation consisteth in the participation and vniou with Iesus Chzist. The let vs go my bzethen, to the receiuing of this heauenly bread, to celebzeate the remembrance of our Lordes passion, and to strengthen and fortifie the beleefe and assurance of the forgiveness of our sinnes, with the remembrance therof, and to quicken vp our mindes and tungenes to prayse and eralt the infinite goodnes of our God, and finally to cherish bzotherly loue, and to witnes the same one to another by the streygth vniou whiche all of vs haue in the bodie of our lord Iesus chzist. Besydes prayer, & the remembzring of Baptisme, and the often resozting to the most holy communion: ther is one other verie good remedie against distrust and fearfulness, which is no lesse frænde to chzistian charitie: namely the remembrance of our pzedestination and election to eternall lyfe, grounded vppon the word of God, whiche is the sword of the holie Ghoste wherwith we may beate backe our enemies. Reioyce yæ in this (sayeth the Lord) that your names are wzitten in heauen. There is no grcater ioy in this life, nor any thing that more com-
fozteth

of Christes death.

sozeth the christian that is afflicted, tempted,
or falne into anie sinne, than the remem-
brance of pzedestination, and the assuring of
our selues that we be of the number whose
names are wzitten in the booke of lyfe, and
which are chosen to be fashioned like vnto y
image of Iesus Christ. O how vnspeakable
is the comfort of him that hath this sayth, &
museth continually in his hart vpon this ex-
ceeding sweete pzedestination whereby hee
knoweth that although he fall often: yet not-
withstanding, God his father who hath soze-
ordeined him to everlasting life, holdeth him
vp and reacheth out his hand vnto him con-
tinually. And hee sayeth continually in him-
selfe, if God haue chozen me and pzedestina-
ted me to the glozie of his chyldzen, who can
binder me? If God be with vs (sayeth saint
Paule) who can be agaynst vs? Nay rather,
to the ende that the pzedestination may bee
accomplished in vs, he hath sent his deere be-
loued sonne, who is a most sure earnest pen-
ny and pledge vnto vs, that wee which haue
receyued the grace of the Gospell, are Gods
Chyldzen, chozen to eternall lyfe. This
holie pzedestination maynterneth the true
Christian in a continuall spirituall ioy, in-
creaseh in him the indouour of good woorkes,
and

Psal. 36.

Rom. 8.

He y recey-
ueth the
Gospell is
sure y he is
pzedestina-
ted.

The effect
proceeding
of y know-
lege of pze-
destination.

The benefite

and inflameth him with the loue of God, and maketh him enemy to the world & to sinne.

Who is so scarce & hardhearted, which knowing y^e God of his mercy hath made him his child from euermore, will not by and by bee inflamed to loue God: Who is of so vyle and base courage, that hee will not esteeme all the pleasures, all the honours, and all the riches of the world as filthy myze, when he knowes that God hath made him a citizen of heauen: yea these are they y^e worship God rightly in spirit and truth, receiuing all things (as wel in prosperity as in aduersity) at the hand of God their Father, and euermore prayling & thanking him for all, as their good father, who is righteous and holy in all his workes.

These being inflamed with the loue of God, and armed with the knowledge of their predestination, feare neither death, nor sin, nor the Diuell, nor hell: neither knowe they what the wrath of God is: for they see none other thing in God, but loue & fatherly kindnesse towards them. And if they fall into any troubles, they accept them as tokens of Gods fauour, crying out with S. Paule, who is it that shall seporate vs from Gods loue? Shall tribulations, shall anguish, shall persecution, or hunger, or nakednesse, or perill, or sword?

of Christes death.

word: as it is written, for thy sake are we
killed all the day long, and counted as sheepe
appoynted to the slaughter. But in all these
thinges we get the upper hand through him
that hath loued vs. Wherefore, it is not for
nought that saint John sayeth, how the true 1. Iohn. 3.
Christians know right well, that they must
be saued and glozified, and that by reason of
the same affiance, they make themselves ho-
ly as Jesus Christ is holy. And when Saint
Paule exhorteth his Disciples to a good and Ephes. 1.
holy life: he is wont to put them in remem-
brance of their election and predestination,
as of a thing of very great force to stirre vp
the mindes of the true Christians to the lo-
uing of God, and to the performance of good
works. And for the same cause our good lord
Jesus christ speaketh openly of this holy pre-
destination, as one that knew of howe great
importance the knowledge thereof is to the
edifying of his elect. But perchance thou
wilt say to me, I know wel that they whose
names are written in heauen, haue cause to
liue in continuall ioy, and to glozifie **G D D**
both in word and deed: but I know not whi-
ther I am of that number or no, and there-
fore I lye in continuall feare: specially be-
cause I knowe my selfe to bee an exceeding
weak

The benefite

weake and frayle sinner, from the violence
 wherof I am not able to defende my self, but
 that I am ouercome of it dayly. And further,
 more sozasmuch as I see my self continually
 afflicted and troubled with dyuerse tempta-
 tions, me thinks I do as it were behold with
 myne eyes, the wrath of God scourging me.
 To answere to these doubttes of thine, I say
 my right deere brother, that thou must assure
 thy selfe, that all these are but temptations of
 the deuill, who by all meanes seeketh to rob
 vs of that faith and confidence that springeth
 of fapth and assureth vs of Gods good will
 towarde vs. He laboureth to strip our soule
 out of this pzeiousse garment: for he knoweth
 that none is a true Christian, except he be-
 leue Gods word which promisseth forgive-
 nesse of all sinnes, & peate to all them which
 accept the grace of the Gospell. Verely I say,
 that he which vppon these promysers of God,
 perswadeth not himselfe assuredly, that God
 is a mercifull and loving father vnto him,
 nor with stedfast confidence looketh to receiue
 the inheritaunce of the heauenly kingdome
 at his hand: is not fapthfull indeede, & maketh
 himself vtterly vnwozthie of Gods grace. In
 respect wherof saint Paule sayeth that wee
 be the temple of God, so farfozthe as wee
 firmly

of Christes death.

firmely maynteine the confidence and glozy
of our hope, vnto the ende. And in another
place he exhorteth vs that we shuld not giue **Hebr. 10.**
ouer our trust, which hath great rewarde of
recompence. And therfore my bzyethzen, let
vs giue our whole endeuor to doe the will of
God, as it becommeth good chyldezen, and be-
ware that we sinne not, as nere as we can.
And although we fall oftentimes into sinne
thzough our owne frayltie: yet let vs not by
and by surmise, that wee be vessels of wꝛath,
oz that wee bee vtterly forsaken of the holy
Ghosste: for wee haue our Aduo cate Iesus
Chzist before God the father, and hee is the
attonement maker for our sinnes. Let vs
bethinke vs of the opinion of saint Austin,
who sayeth that none of the Saints is righ-
tuouse and without sinne: and yet notwith-
standing that, he ceaseth not to be righteous
and holy, so farfoꝛth as he retayne his holi-
nesse with affection. And therfore if wee
haue afflictions and tribulations: let vs not
think that God sends them bicause he is our
enemie, but bicause he is our most louing fa-
ther. The Lord (sayeth Salomon) chastiseth
him whome hee loueth, and scourgeth euery
child of his whome he receyueth. **Pro. 3.**
Wherfore, if we haue receyued the grace of the Gospell,

Afflictions
at no signes
of reprobation.

The benefite

**A true
marke to
know gods
childzen by.**

**Ephes. 2.
Wherefore
the Apostle
calletb the
holy Ghost
the spirit of
promis.**

wherby man is receyued of **GOD** for his
childe, wee must not doubt of **GODS** grace
and good will towards vs. And when wee
perceyue our selues to delight in **GODS**
worde, and to haue a desire to followe the
life of Iesus Chyiste: wee must stedfast-
ly beleue, that wee be the childzen of
GOD and the temple of the holy Ghost.
For those thynge cannot be done by the po-
wer of mans wysedome, but are the gifts of
the holy Ghost, who dwelleth in vs by faith,
& is as it were a seale of authozity which sea-
leth by **GODS** promises in our hartes, the cer-
tainety whereof is prynced afoychande in our
minde, and is giuen vs as a pledge to sta-
blish and confirme the same. As some as you
beleue (sayth the Apostle Sainct Paule) ye
be sealed by the holy Spirit of promise, who
is the earnest penny of our inheritance. Be-
holde how he sheweth vs hereby, that the
hartes of the faithfull are marked with the
holy Ghost as it were with a seale: in respect
wherof he calleth the holy Ghost the spirit of
promise, for so much as he confirmeth the pro-
mis of the Gospell, the which (as I haue of-
tentimes tolde you) is a happy tydings that
promiseth forgiveness of sinnes and ever-
la-

of Christes death.

lasting life, to all suche as beleue that all
their misdoings are blotted out in Iesus
Christ. All we that beleue in IESUS
Christe (sayeth saint Paule) are become Galat. 3.
the children of GOD: and because we be
his children, he hath sent the Spirit of his
Sonne into our hart, which cryeth, Father
father. And to the Romanes, those (sayeth
he) that are guyded by the spirit of GOD, Rom. 8.
are the children of God: for ye haue not re-
ceyued againe the spirit of bondage in feare:
but the Spirit of adoption, whereby wee
crie, father, father. For certainly the same
spirit beareth our spirit record, that wee be
the children of GOD. Now then, if wee be
children, wee be also heires. And wee must
marke well, that in these two places the A-
postle saint Paule speaketh playnly, not of
any speciall reuelation, but of a certaine re-
cord which the holy Ghost doth commonly
yelde to all such as receyue the grace of the
Gospell. Then if the holy Ghost assure vs
that we be Gods children and heires: why
should we doubt of our predestination? The
same man sayeth in the same Epistle, whom Rom. 8.
he hath predestinated, them hath he also
called: & whome he hath called, them hath he
also

G. y.

The benefite

A true
mark of
predestina-
tion,

1. Cor. 2.

also made rightuouse: & whom he hath made
rightuouse, the also hath he glozified. What
shal we the say to al these things: if god be on
our side, who can be against vs? And there-
fore if I playnly perceiue, that God hath cal-
led me by giuing me sayth and the fruites of
saith, that is to wit, Peace of cōscience, mo-
tification of the flesh, and quickening of the
spirit, whether it bee in whole or in parte:
why should I doubt that I am not predesti-
nated? And moreover we saye with Saint
Paule, that all true christians (that is to wit,
all suche as beleue the Gospell) receyue not
the spirit of this worlde, but the spirite that
commeth from god: by the inspiration wher-
of they discerne the things that God hath gi-
uen them. What maruell then is it, if wee
know that god hath certainly giuen vs euer-
lasting lyfe? But there are some which say,
that no man ought to presume so farre, as to
boast himselfe to haue the spirit of God.
They speake in such wyse, as if the christia
should glozy of the hauing of it for his owne
desertes, & not by the onely & mere mercie
of God: and as though it were a presumptu-
ousnesse to pzoferre him selfe a christian: or
as though a man could be a Christian with-
out h hauing of Chzistes spirit: or as though
we

of Christes death.

we could without flat hipocrisie say that Je-
 sus Christ is our Lorde, or call God our Fa-
 ther, if the holy Ghost moued not our hartes Rom. 8.
 and tungs to utter so swete wordes. And yet 1. Cor. 12.
 notwithstanding, euen they that count vs
 presumptuose for saying that God hath gi-
 uen vs his holy spirit, with sayth, forbid vs
 not to say euery day Our Father, but rather
 commaund vs. But I would haue them to
 tell me, how it is possible to separate sayth &
 the holy ghost asunder, seeing that faith is the
 peculiar work of the holy ghost: If it be pre-
 sumption to beleue that the holy ghost is in
 vs, why doth saint Paule bid the Corinthi-
 ans try them selues whither they haue sayth
 or no, affirming them to be reprobats if they
 know not that Jesus Christ is in them: But
 in verie deede, it is a greate blindness to ac-
 cuse the Christians of presumptuousnesse for
 taking vpon them to glorie of the presence
 of the holie ghost, without whiche glorying,
 there can not bee any Christianitie at all.
 But Jesus Christe (who cannot lye) sayeth,
 that his spirit is vnkowne to the worlde, &
 that they only do know him, within whome Iohn. 14.
 he dwelleth. Then let them begin to become
 good christians, and put away their Iewishe
 mindes, & embrace the grace of the holy gos-
 pell



He that
 glorieth not
 that he hath
 the holy
 ghost, is no
 true Chri-
 stian.

The benefite

Eccle. 6.

1. Cor. 4.

A man may
know that
he is in
gods fauor.

By the
chaunces

pell in good earnest : and then shall they know that the good and true christians both haue the holy Ghost, and also acknowledge themselves to haue him. But some one may say to mee, that the christian can not by any means know that he is in gods fauour, without some speciall reuelation : and so consequently that he cannot know whither he be predestinated or no. And hee may specially alledge these wordes of Salomon, A man knoweth not whither he be worthy of hatred or of loue : and also these wordes of the Apostle Sainct Paule to the Corinthians: I feele not my selfe guilty of any thing, and yet feele I not my selfe iustified for all that. It seemeth to be sufficiently declared by the textes of holy Scripture, that the saide opinion is false: and now remaineth onely to be shewed briefly: that these two textes whereupon the saine opinion is chiefly grounded, ought not to be taken in that sense. As touching Salomons sentence, although it bee scarce well and saythefully translated in the common translation: yet is there not any man so dul, who in reading Salomons whole discourse, may not plainly perceyue, that by saying so he ment that if any man will take vppon him to iudge by the casualties, that

of Christes death.

that happen in this lyfe. who is loued or ha- of this lyfe
 ted of God: he laboꝛeth in vayne, considering no man can
 that the selfesame chaunces which light vpon iudge whe-
 pon the righteouse, light also vpon the vn- ther a man
 righteouse: vpon him that sacrificeth, as be in Gods
 well as vpon him that sacrificeth not: & as fauor or dis-
 swne vpon the good man as vpon the un- pleasure.
 ner. Whereof it may be gathered, that God
 doth not alwayes shewe his loue towardes
 those whome he indueth with outwarde pro-
 sperities: and contrariwise, that hee sheweth
 not his displeasure towardes those whome he
 punisheth. When my right deere bꝛethꝛen in
 Christ Iesus our Lord, doe you think it rea-
 son to conclude, that a man cannot be sure of
 Gods fauour, bycause the same surenesse can-
 not be perceiued by the sundꝛy chaunces that
 happen every day in these transitoꝛy & tem-
 porall things? A little afoze, Salomon sayeth
 that a man cannot discern any difference
 betwene the soule of a man, and the life of a
 beast: for it is seene that both man & beast die
 after one maner. Shal we the cōclude by this
 outward accidēt, y the persuation which wee
 haue cōceined of y immortality of y soule is
 grouded but only vppō cōiecture? No surely,
 & it were a great folly to stāde vpon a thing
 so notably known. And as for saint Paules

woꝝdes, I say, that soasmuch as he was speaking of the administration of the gospell, be ment that his hart misgiues him not of any misdealing therein, and yet soꝝ all that, that he is not sure he hath done his whole duetie to the full, and therein obteyned the prayse of rightuouſenelle to Godward, as if hee had done all that pertayned and was conuenient to be done by a saythfull Steward: and therefore in speaking of his office, like a iust and discrete person, hee durst not iustifie himself, noꝝ anow that hee had discharged his duetie to the bittermost, and satisfied his Loꝝdes wil, but referred all things to the only iudgemēt of his Loꝝde. And verely, whosoever readeth these woꝝdes of the Apostle saint Paule, and considereth y woꝝdes going afoꝝe them with some iudgement, and likewise the woꝝdes that followe: will not doubt, but this is the true sense of them. I knowe well, that some men in expounding these woꝝdes of the Apostle saint Paule, say, that although he knew himselfe to be without sin, yet he knewe not whether he were rightuouse to Godward oꝝ no, according as David affirmeth, that no man can perfectly knowe his owne sinnes. Rom. 3. 5. But these mē perceiue not that saint Paule groundeth not rightuouſnesse vppon woꝝks but

of Christes death.

but vpon faith, and that hee vtterly refuseth
his owne rightuousnesse to embrace only the
rightuousnesse whiche God hath giuen vs
thzough our Lord Iesus Chzist. Also they cō Phil. 3.
sider not, that he was most certeine to be ac-
cepted for rightouse, in maynteining the
soundnesse & purenesse of the chzisten sayth,
and that he knewe well how the crowne of
that righteounesse was layed vp for him in 2.Tim. 4.
heauen: and also, that hee was fully assured,
that no creature in heauen, earth, nor hell
was able to separate him from the loue of Rom. 8.
God, & that he longed to dye bicause he knew
for a truthe, that after his death, hee should Phil. 1.
bee with Iesus Chziste. All whiche thinges
should be false, if he had not bin well assured
that he was rightouse, (I meane) by faith &
not by woꝝkes. Therefore, my deere beloued
brethren, let vs cease to speake that thing of
y^e Apostle saint Paule, which hee neuer once
thought of himself, but fierly fought against
it continually, in answering such as measu-
red rightuousnesse by woꝝkes, & not by sayth
in our Lord Iesus Chzist. But besides these
two auctorities of Salomon & saint Paule,
a man might alledge some other places of ho-
ly scripture, which wheras they warne and
encorage men to feare God, seme to be con-
C. b. trarie

The benefite

The two
sortes of
feare, child-
ly & law. b.
Rom. 8.

2.Tim. 1.

Rom. 14.

trary to the assurance of this our predestina-
tion. And if I would declare them all parti-
cularly: I should be ouer long. But I say ge-
nerally, that y^e feare of punishment was pro-
per to the old Testament, and childly loue to
the new Testament: according as S. Paule
witnesseth when he sayeth to the Romanes,
ye haue not receyued the spirit of bondage to
feare: but ye haue receyued y^e spirit of adoptiō
wherby we crye father, father. And likewise
vnto Timothie he sayeth, y^e God hath not giue
vs the spirit of fearfulnesse, but rather of po-
wer & loue: which spirit Iesus christ hath gi-
uen vs according to the promis made by the
mouth of the holy Prophets, and brought to
passe that we being deliuered out of our eni-
mies handes, may serue him without feare
before his holy presence, in all holinesse and
rightuousnesse all the dayes of our life. By
these & many other places of the holy Scri-
pture, a mā may plainly gather, y^e the peyn-
full and slavish fearfulnesse agreeth not with
a Christian: and this is alredie confirmed by
this, that such maner of fearfulnesse is utter-
ly contrarie to the spirituall cheerefulnesse &
ioy, which is peculiar to the christian. as the
Apostle S. Paule sheweth openly to the Ro-
manes, saying that the kingdomes of God is
right

of Christes death.

rightuousnesse & peace and ioy in the holy
ghost: that is to say, y^e euery man which ente-
reth into the kingdom of the grace of the go-
spel, is become rightuous through sayth; and
afterward addeth peace of conscience, which
consequently breedeth such a spiritual & holy Ephe. 6.
rest & gladnesse, in respect whereof the same Phil. 4.

S Paule hath oftentimes incourage the chri-
stians to liue merily. And S. Peter sayth, that 1. Pet. 1.

all they which beleue in Iesus Christ, do co-
tinually reioyce with an unspeakable and
glorious ioy, notwithstanding that they be
afflicted with diuerse temptatiōs. And ther-
fore when the holy scripture threateneth and

frayeth the christians: they must vnderstand
that it speaketh to such as are so licencious,

that so: so much as they kepe not the thankful-
nesse & honesty that belong to Gods childre,

they must be handled as seruantes, and beld
in awe vntill they come to taste & feele howe

sweete and pleasant the Lorde is, and vntill
such time as sayth worke his effectes in the,

and that they haue so muche childly loue, as
may suffice to kepe and maintaine them in

honestie of christen conuersation, and in
following the example of our Lorde Ie-

sus Christe. And when the selfesame scrip-
ture exhorteth Christians to the true feare:

it

The lawlesse
feare threa-
teneth the
wicked, and
the childly
feare enco-
rageh the
chozen.

The benefite

it meaneth not y they should feare the iudge-
ment and wꝛath of god, as though it were
pꝛesently ready to condemne them : soꝛ (as
I haue sayd already (by the record which the
holy ghoꝛt giueth to their spirit, they knowe
that God hath chosen them and called them,
of his owne mere mercy, and not soꝛ their
desertes. By reason whereof, they doubt not
at al, but that by the selfsame godnes & mer-
cie, he will maintaine the in the happy state
wherin he hath placed them. And after suche
maner the scripture exhoꝛteth them, not to
flauish feare but to childly feare : that is to
wit, that like good childeꝛen they should bee
loth to offend against the chꝛisten Religion,
oꝛ to commit any thing against the dutie &
honestie of Gods true childeꝛen, and likewise
to graue the holy ghoꝛt that dwelleth in the :
to the ende that knowing the coꝛruptednesse
of our nature, we should alwayes be heedfull
and diligent, and neuer haue any trust in
our selues: soꝛ in our flesh and in our mynds
do the appetites and affections continually
dwell: which, as deadly enemies of y soule,
lay a thousande shares and baytes soꝛ vs, in-
cessantly labouring to make vs pꝛoude, am-
bitious, lecherous, and couetous. This is
the feare wherevnto the whole scripture ex-
hoꝛt

The effects
of childly
feare.

Ephes. 4.

of Christes death.

hozteth the Christians that haue once tasted
howe sweet the Lord is, and which bestowe
all their indeuer in following Christes
footesteps, who cast not frō thē this holy fear,
bycause they labour to put off the old man.

And the good christians must neuer beræue
themselues quyte and cleane of this childlie
feare, whiche is the singular friend of christē
charitie, like as the flauish feare is suche an
enemie vnto it, as they can by no meanes
dwell together. And by the foresayd things,
a man may plainly perceiue, that the good
Christian ought neuer to doubt of the forgi-
uenesse of his sinnes, nor of Gods fauour.

The Chris-
tian may
warrant
himselfe the
forgiuenesse
of his sins.

Neuerthelesse, for the better satisfying of
the Reader, I purpose to set downe hereun-
der, certaine authorities of y^e holy Doctors,
whiche confirme this foresayd truth. Sainct
Hylary in his fifth Canon vppon Matthewe
sayth, it is Gods will, that we should hope
without any douting of his vnknewen will.

For if the belæse be doubtfull, there can bee
no rightuousnesse obteyned by belæuing.

And thus we see, that according to Sainct
Hilary, a man obteyneth not forgiuenesse of S. Hilary.

his sinnes at Gods hand, except he belæue
vndoubtedly to obteyne it. And good right it
is that it should be so. For he that doubteth, James. 1.

is

The benefite

S. Augu-
stine.

is like a watie of the Sea, which is tossed & tormoyled with the wynd. And therfore let not such a one think to obteyne any thing at gods hande. But let vs beare saint Austin, who in his Manuel counselleth vs to drie away the sayd foolish imagination, whiche intendeth to dispossesse vs of the foresayd good and sage assurednesse. Let such foolish imagination (sayeth he) murmure as muche as it listeth, saying: who art thou? how great is that glorie: by what desertes hopest thou to obteyne it? I answered assuredly: I know in whome I haue beleued, and I know that he (of his great loue) hath made me his sonne: I know he is true of his promys, and able to performe his word: for he can do what he will. And when I thinke vppon the Lordes death, the multitude of my sinnes cannot dismaye me, for in his death doe I put all my trust. His death is my whole desert, it is my refuge, it is my saluation, my life and resurrection, & the mercie of y^e Lorde is my desert. I am not worthy of desert, so long as the Lordes mercie sayleth me not. And sith the mercies of the Lorde are manie: manie also are my deseruings. The more y^e he is of power to saue, the more am I sure to be saued. The sam: saint Austin talking with C D D in another

of Christes death.

another place, sayeth that he had despayred
by reason of his greates finnes and infinite
negligences, if the word of god had not be-
come fleshe. And anon after he sayth these
words: All my hope, all the assurance of my
trust is settled in his precious blood, which
was shed for vs and for our saluatiō. In him
my poore hart taketh breath: and putting my
whole trust in him, I long to come vnto
the Father, not hauing myne owne rygh-
tuousenes, but y^e ryghtuousnesse of thy sonne
Jesus Christ. In these two places saint Au-
stin sheweth playnely, that the christiā must
not be afraid, but assure himselfe of ryghtu-
ousenes, by grounding himselfe, not vpon
his own workes, but vpon the precious blood
of Jesus Christ, which clengeth vs from all
our finnes, and maketh our peace with god.
Saint Bernard in his first sermō vpon the S. Bernard.
Annunciation sayth most euidently, that it
is not ynough to beleue that a mā can haue
forgiuenes of his finnes, but by gods mercie: Eche one
nor any one good desyre or abilitie to doe so much as one good worke, except God giue it
him: no nor that a man cannot deserue eter-
nall lyfe by his workes, but if God giue him the gifte so to beleue. But besides
all these thinges (sayeth Saint Bernard)
which

must beleue
particular-
ly his sins
are released
and forgue
him freely.

The benefite

Each one
must beleue
particular-
ly that his
sinnes are
released and
forgiuen
him freely.

which ought rather to be counted a certayne
entrance and foundation of our sayth), it is
needfull that thou beleue also, that thy sins
are forgiuen thee for the loue of Iesus chzist.
See how this holy man confesseth that it is
not ynough to beleue generally the forgiue-
nesse of sinnes: but he must also beleue par-
ticularly that his owne sinnes are forgiuen
him by Iesus Chzist, and the reason is rea-
dy at hand, namely, that soasmuch as God
hath promised thee to accept thee for rightu-
ouse thzough the merites of Iesus Chzist, if
thou beleue not that thou art become right-
uouse thzough him, thou makest God a
lyer, and consequently thou makest thy selfe
vnwozthie of his grace and liberalitie. But
thou wilt say to me, I beleue well the for-
giuenesse of sinnes, and I know that God
is true: but I am afrayd that I am not wo-
zthy to haue so great a gift. I answer, that
the forgiuenesse of thy sinnes shall not bee a
gift of free grace, but a wages, if God should
giue it thee for the wozthines of thy woakes.
But I replie vppon thee, that God accepteth
thee for rightuouse, and layeth not thy sin to
thy charge, bicause of Chzists merites, which
are giuen vnto thee, and become thyne by
sayth. Wherefoze, following the counsell of
Saint

of Christes death.

saint Bernard, beleue thou, not only the forgiveness of sinnes in general, but also apply the same belief to thine owne particular person, by believing without any doubt, y all thy misdoings are pardoned thee thorough Jesus Christ. And in so doing, thou shalt give y glorie unto God, by confessing him to be mercifull and true, & shalt become righteous and holie before God, forsomuch as by the same confession, the holynesse and ryghteousnesse of Jesus Christe, shall bee communicated unto thee. But to returne to oure purpose of Predestination: I saye, that by the thynges aboue mencioned, a man may evidently perceiue, that the assurance of Predestination doth not hurte, but rather greatly profite the true Christians. And I thynke not that it can hurte the false Christians and reprobates. For albeit that suche manner of folke woulde beare themselves in hande, and pretende to the worldwarde to be of the number of the predestinate: yet can they neuer perswade theyr owne consciences, whyche wyll euer bee gnawing and crying oute to the contrarie. But yet it seemeth greatly, that the doctrine of Predestination may hurte them. For they be wonte to saye: If I bee of the number of the reprobates, what shall it a-

The benefite

mayle mee to doe good woꝝkes : And if I be of
the number of the pꝛedestinate, I shall be sa-
ued without any labouring of myne to doe
good woꝝkes. I answer thes at few woꝝdes,
that by suche diuelishe argumentes they in-
crease Gods wꝛath agaynst themselves, who
hathe discloꝛed the knowledge of Pꝛedesti-
nation to the Chꝛistians, to make them
whot, and not colde in the loue of God : and
to set them foꝛwarde and not backwarde
vnto good woꝝkes. And therefore the true
Chꝛistian, on the one side holdeth himself as-
suredly pꝛedestinated vnto euerlasting lfe
and to be saued, not at all by his owne me-
rites, but by Gods election, who hathe pꝛe-
destinated vs not foꝛ our owne woꝝkes sakes,
but to shewe the greatenesse of his mercie :
And on the other side indureth hymselfe to
doe good woꝝkes after the example of Iesus
Chꝛiste, as muche as if his saluation depen-
ded vpon his owne policie and pains taking.
As foꝛ hym that ceaseth to do good bicause of
the Doctrine of Pꝛedestination, saying : If
I be pꝛedestinated, I shall be saued without
strayning of my selfe to doe good woꝝkes : he
sheweth euidently, that his trauailing is not
foꝛ the loue of God, but foꝛ the loue of him-
selfe. By reason wherof the woꝝkes that be
dothe

of Christes death.

both may perhappes be good and holy to the sight of men, but they be wicked and abhominable befoze the Lorde God, who hath an eye to the intent. And here vppon it may be gathered, that the doctrine of Predestination worketh rather good than harme to the false Christians. For it discouereth their hypocrisy, which can not cure it self so long as it lyeth hidden vnder the mantel of outward works. But I would haue them that say, I will not streyne my selfe to do well; for if I be predestinated, I shal be saued without trying of my self so much: I say I would haue them tell me, how it happeneth, that when they be diseased, they say not also, I wil haue nether Physition nor physik: for looke what God had determined vppon me, cannot but come to passe: why eate they? why drinke they? why till they the ground? why plant they Vines: and why be they so diligent in doyng all thyngs conuenient for to susteyne the body? why saye they not also, that all these tymoylings, policies, and frauailes of ours are superfluous, forasmuche as it is not possible, but that whatsoeuer God hath foreseene and determined concerning oure lyfe and death, muste nedes come to passe? And therfore if Gods prouidence make them not

The benefite

negligent and idle in thinges perteyning to the bodie : why shoulde it make them moze shouthfull and negligent in that whiche concerneth the christian perfection, which without all comparison is farre nobler than the bodie : But forasmuche as we see that neither Iesus Christe nor Saincte Paule, for any doubt of offending the reprobates, haue forborne to preache the truth, which is necessarie to the edifying of the chozen, for the loue of whome the euerlasting sonne of God became man, and was put to death vpon the Crosse : we also in lyke wyse ought not to forbear the preaching of Predestination to the true Christians, forasmuche as we haue seene, that it importeth greate edification.

Nowe are we come to the ende of oure purpose, wherein our chiefe intent hath bin (according to our small power) to magnifie the wonderfull benefite which the Christen man hath receyued by Iesus Christ crucified, and to shew that faith of hir self alone iustifyeth, that is to witte, that God receiueth and holdeth them for rightuous, which beleue steadfastly, that Christe hath made full amends for their sinnes : howbeit, that as lyght can not be separated from fyre, which of it selfe burneth and deuoureth all thinges ; even so
god

of Christes death.

good woꝝkes can not bee separated from
faytbe, whyche alone by it selfe iustifyeth.
And this holy doctrine (whiche exalteth Je-
sus Chyſte, and repreſſeth and abateth the
pride of man) hath and alwayes ſhall be re-
iected and fought agaynſt by ſuche Chryſti-
ans as haue Jewiſhe myndes. But happie
is hee, who following the example of Saint
Paule, ſpoyleth himſelfe of his owne righ-
tuouſneſſe, and would haue none other righ-
tuouſneſſe, than that whyche is of Jeſus
Chyiſt, wherewith if he be clothed and appa-
relled, he may moſt aſſuredly appere befoze
God, and ſhall receiue his bleſſing and the
heritage of heauen & earth: with his
only Sonne Jeſus Chyiſt our lord,
to whom be all honoꝝ, praiſe,
and glozie from this
tyme foꝛth foꝝ
euermoze.

Amen.

(:)

Chyiſte is the ende of the Law.



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